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Authorized Edition.

THE
LECTURES COMPLETE
OF
FATHER GAVAZZI,

AS DELIVERED IN NEW YORK.

REPORTED BY AN EMINENT STENOGRAPHER,

AND REVISED AND CORRECTED

BY GAVAZZI HIMSELF.

INCLUDING TRANSLATIONS OF HIS ITALIAN ADDRESSES WITH WHICH THE
GREATER PART OF THE LECTURES WERE PREFACED,

TO WHICH IS PREFIXED, UNDER HIS AUTHORITY AND REVISION,

THE LIFE OF GAVAZZI,

CONTINUED TO THE TIME OF HIS VISIT TO AMERICA,

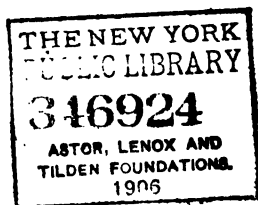
BY G. B. NICOLINI,

HIS FRIEND AND FELLOW EXILE, AUTHOR OF A HISTORY OF THE LATE
ROMAN REPUBLIC.

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M. W. DODD, ESQ., }
Publisher. }

DEAR SIR:—

I hereby certify that the Lectures, as herewith given to the public, have been issued under my supervision and correction. This is *the only edition* of them authorized and revised by myself.

Believe me,

Yours sincerely,

ALESSANDRO GAVAZZI.

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NOTICE.

THE limits of this work having forced into the Notes some matters which are of equal value with the Text, and strengthen it, I beg the reader to read every Note in its place, in connection with the Text, and always to join the sense of the former with that of the latter.

ALESSANDRO GAVAZZI.

INTRODUCTION.

IN bringing before the Christian Public this Volume containing the most important of the Lectures which Father Gavazzi has delivered since he came to the United States, a few words, by way of preface, seem to be demanded.

In the first place, the lectures contained in this volume were carefully and faithfully reported by a very capable stenographer, and subsequently received Gavazzi's revision and approval; and are now published for the first time with his authorization and approval, as appears in his appended note. There is therefore every guarantee that can be desired that they are the same.

In the second place, it is important that the reader should have a just conception of the nature of these Lectures, and even of the "mission," to use a very current phrase of the times, to which Father Gavazzi believes himself to have been called. These Lectures are not grave, theological discussions of the system of Popery, after the manner of the Reformers of the 16th century, or of some writers in later times, who have undertaken to refute that system by subjecting it to the light of God's Word. Father Gavazzi pursues another course entirely. Far from being indifferent to the grand and fundamental defect of Romanism—its contrariety to the Word of God, which with Protestants is the only Rule of Faith and Practice—he grapples with its monstrous abuses and evils—its corrupting, blighting,

and most disastrous influences upon all the best interests of Mankind—social, moral, and political. These subjects he treats with immense power, dealing out the blows of a giant at every step.

Born and educated in a country where the Papacy originated—where the tree grew up from its seed and attained its gigantic size—where, if anywhere, its fruits must show whether it be a “Tree of Life,” or a deadly Upas; he had every needed opportunity for understanding the subjects about which he has undertaken to speak. Still more, he is not only an Italian, but was for many years a priest of the Romish Church, a Barnabite monk, whose talents and surpassing eloquence led to his being invited to teach and to preach in several of the large cities of that country, a fact which gave him great advantages for knowing to the bottom the system of doctrine and practice which the Papacy inculcates, and for correctly judging of its effects upon the people and the institutions of the land. In these respects no man has spoken in our day on Romanism, who could more justly claim the right to be heard. ♦

But let no reader suppose that because Father Gavazzi speaks mainly of the baleful influence of Romanism on the social, moral, and civil institutions of a people, he is indifferent to the “Faith that saves.” He is far otherwise; for at frequent intervals he sets forth in a clear and powerful manner the great fundamental doctrines of salvation; so that there is no mistaking his views on all the cardinal truths of the evangelical and Protestant system of belief. On this point, so vitally important, there can be no doubt as to the position of this great antagonist of Rome:

In the third place, the visit of Father Gavazzi to this

country, and the delivery of these lectures at the time, is eminently opportune. The Church of Rome is rapidly gaining strength among us, by the emigration from Europe, of hundreds of thousands of her children, who come to us with all the ignorance, superstitions, and moral bondage to the priests, in which they were born and trained, and it was needful that some one should come and warn us of the dangers to be apprehended from that quarter. An abuse of the spirit of toleration—of religious liberty and equality rather—which prevails among us, inclines many good men to a charity not only in regard to persons, but to religious opinions and practices, that often blinds their eyes in respect to the dangerous influences of these opinions and practices. Our political institutions are such that ambitious and worldly politicians, and all others who court the popular favor, are, in their anxiety to secure the suffrages of Roman Catholics, greatly disposed to accomplish their ends even by favoring the most dangerous measures. In this they have but too often succeeded, because of the ignorance of the people in regard to the dreadful influence of Romanism wherever it has had the ascendancy. In this state of things Father Gavazzi comes to us, and tells us, in words of a burning eloquence, what it has done for beautiful Italy during the last fourteen centuries, and what it is doing still. He, who was a warrior-priest, as well as a noble and eloquent champion for liberty, in the memorable struggle in Italy during 1846–9; who saw all his hopes defeated while struggling to throw off the yoke of Despotism; at least for a time, mainly through the very Institution which, as the Saviour was, ought to have been the friend of Humanity; has come to this country to warn us of

the danger to which it is exposed from Jesuit intrigue and priestly corruption.

Nor has he come in vain—thousands and tens of thousands in our principal cities and towns who have heard his astounding eloquence, have received impressions of the dangerous nature of Romanism and its influences such as they could in no other way have gained. We cannot have a doubt on this subject. We truly wish he could be heard by every man in these United States. He can set forth phases of Romanism such as neither Luther nor any other of the Reformers of the XVIth century could understand, for the simple reason that there was no such a thing as liberty, political or religious, worthy of mention, in the world at that day. They could not know how Rome would act when the grand struggle for Freedom should commence, —a struggle for whose advent they did so much, without knowing it!

Let no one, therefore, undervalue these Lectures because they do not present the doctrinal and spiritual aspects of the controversy with Rome so fully as some other works do. This has not been their main object, and yet their object is one of vast moment to the best interests of Truth as well as of Liberty. We hope that those who love the Truth will take a deep interest in circulating the volume, and this from the conviction that its influence will greatly subserve the interests of Evangelical Religion, although it is not filled with polemical treatises on Rome's heresies of the scholastic mould.

To the secretaries of the American and Foreign Church Union, Father Gavazzi was specially introduced (by letter, in advance of his coming,) by distinguished Christian breth-

ren in Europe. They did all that was needed to prepare the way for his being favorably received by the Christian Public upon his arrival. This was all that their official position permitted. They have not been inattentive observers of what has since occurred, or of the great interest which his Lectures have produced in this city, in Philadelphia, Baltimore, Newport, Saratoga, Buffalo, and other places in our own country, as well as in Quebec and Montreal,—followed, alas, in the two last-named cities, by dreadful scenes of violence and murder, through priestly influence.*

Father Gavazzi is a man of unblemished morals, great benevolence, and ardent patriotism. The want of sympathy for Liberty on the part of Rome—in other words, the Papal Hierarchy—or rather her *hatred* of it, was probably the first thing that led Father Gavazzi to question the Divine origin of the Papacy. It was not however until he had passed several months in England, an exile from his native land, that his eyes were fully opened to see the impious nature of the claims of the Pope to be the “Vicar of Christ,” and “Head of the Church.” Since that time he has, we have reason to believe, steadily advanced in knowledge of

* That the Romish priests in both Quebec and Montreal connived at, and even instigated, the riots which occurred in both cities on the occasion referred to, is fully believed, and justly. They could have prevented the occurrence of them by a single word. But they did no such thing. Nor has a Roman Catholic paper in either Canada or the United States denounced the infamous transaction, so far as we have learned. It would seem as if the bigotry of Romanists is greater in Canada than in Ireland, for Father Gavazzi met with no violence in the latter country, although he delivered his Lectures in many of its chief cities.

the Truth, and of the true way of Salvation. But he has lost nothing of his deep and heartfelt sympathy for Italy; nor do his prayers ascend less frequently or less fervently for her speedy liberation from the Despotism, spiritual and political, which crushes her.

We will only add that the "LIFE OF FATHER GAVAZZI," which follows this Introductory Note, is from the pen of his friend and fellow-exile, G. B. Nicolini, the author of a most interesting History of the late Roman Republic. The reader will find this sketch of the life and character of the great Orator and Patriot to be out-and-out *Italian*. In this respect there is an eminent congruity between it and the Lectures which follow. There are good reasons why we should have preferred something different; but it has been deemed advisable on the whole to insert it with only a few verbal changes and a slight abbreviation.

LIFE OF FATHER GAVAZZI.

BY G. B. NICOLINI.

GAVAZZI was the second of twenty children. He was born in Bologna, the second town of the Popish usurped dominions. His father was a barrister and a judge, and many of his ancestors were among the most eminent magistrates of his native city. He early embraced the monastic life. Precocious in his physical and intellectual developments, and endowed with great talents, at the early age of twenty he was Professor in no less a town than Naples. Thence he was sent to Livorno* :—a monk must go wherever his superior orders him. In both places he was not only admired as a man of genius, but beloved as a dear friend. Desirous, however, of instructing his fellow-creatures in a larger sphere, he quitted the Chair for the Pulpit, and the principal towns of Italy were soon filled with his name and his manly and impressive eloquence. Wherever he preached, the churches were crowded to excess. He soon became the cherished apostle of the religion of Christ, in a country where was to be found only the religion of men. He did not preach the superstitious practices of Rome, but the precepts of the Gospel; and above all, he illustrated them by the example of a pure, simple, and moral life. This was never forgiven him by the Jesuits, or by any of those priests who live by the ignorance of the people, and who, ashamed of preaching the rules of that morality which they do not practise, speak only of processions, of show, of pageantry.

When Gregory the Sixteenth, of atrocious and lascivious

* Or Leghorn, as the city is called in English.

memory, died, Gavazzi had been for twelve months in a sort of confinement in the Convent of Noviziato, at the small town St. Severino, in the march of Ancona. The new Pontiff, Pio Nono,—alas! why should I be obliged to revert to that brief period of illusion, to that moment when the heart of my noble country beat anew, and drew inspiration from the tombs of the Camilli and the Scipios, sanctified as we thought, by the blessing of the Vatican!—why did those bright dreams vanish so soon!—why, were we recalled from prison and exile, and presented with the cup of liberty, only to have it withdrawn from our lips almost before we had tasted its sweets? Oh bitter, bitter delusion! Oh stolid folly, to rely on a Pope for freedom and independence!—But to return to our subject. Gavazzi was freed from his confinement and resumed his preaching. An anecdote will illustrate the effects of his eloquence better than many pages.

After having been sixteen years in exile, I returned in the middle of November to Senigallia, where my family resides. Many old and dear friends I met, and after the first greetings were over, all of them, I believe, without an exception, asked me, “Wert thou here to hear Gavazzi?” or, “Hast thou heard Gavazzi?” and similar questions. Gavazzi had preached a day or two before, and out of every shop, no matter whether small or great, there hung, more or less richly framed, the sermon of the Father. It was inscribed to Joseph, the Pope’s brother. I did not know Gavazzi. I hastened to Count Joseph, in the hope of meeting him, but the Father was gone two hours before. The Count, who had been a prisoner and an exile, and who certainly is the less mischievous of the Mastai, told me that he entertained the greatest hopes from the eloquence and the truly liberal and Christian principles of Gavazzi. That remark and what I have related, will give some idea of the popularity of Gavazzi. But his popularity was not due solely to his eloquence. No—truth is more powerful than eloquence, and we Italians were amazed at a new phenomenon,—a priest, a monk, exposing the iniquities of priests

and monks. Our hearts beat with holy palpitations, when he showed us that our religion was not the religion of blood-thirsty and cruel tyrants, or the support of the oppressor, but was a religion of love and of brotherhood, and the refuge of the oppressed. And believe me, if you want to introduce reformation into Italy, you must first persuade the Italians that the religion of the gospel has nothing, absolutely nothing, to do with the religion of their priests. If you do not succeed in this, you may give up all hope, not only of introducing reforms, but even of counteracting the spirit of Atheism, which is widely spread among the Italian youth. Ah, yes! so it is. Why should I deny it? I have no motive to deceive you. The priests have made of the warm-hearted Italians almost a nation of Atheists. What wonder! Can you not conceive it? Have they not made our religion the cause of all our miseries? Do we not owe to the ambition of the Popes the decay of our glory, the loss of our independence? Have they not perverted and turned to their own account the most sacred doctrines of the gospel? The sign of our redemption, has it not been changed into the axe of the executioner? Are we not condemned to death not in name of the law, but in the name of CHRIST, the judges placing their hands on a crucifix? Does not that priest who says that an hour before he had in his hand and now keeps in his bosom the true body and blood of Christ,—does he not, I say, sign our death-warrant, and return, immediately after, to take in the same hand, covered with our blood, the body of Christ? And are you surprised that the ardent and superficially-informed youth of Italy, identifying the religion of Christ with that of the Pope, should become Atheists? Let us then try to sweep away those priests and their corrupted religion; let us throw down the last fragment of the old house, and then we shall be able to build a new one.

So Gavazzi was received like a holy apostle because he spoke the truth, because he attacked and exposed the corruption and tyranny of the Court of Rome. But let us

follow him to that city, whither he soon went. The Pope had heard of the popularity of the preacher, and as he was strongly recommended to him by his brothers, Gavazzi was admitted to an audience on the second day of his arrival. The reception was at first rather cool, and the countenance of the Pope serious. I will tell you why. I have mentioned the effect Gavazzi's sermon had produced at Senigallia; indeed it was so great that even the sanctity of the Church could not restrain the enthusiasm of the people, and several times they gave vent to their feelings in plaudits, to the great scandal of the Cardinal-Archbishop who was officiating. This had reached the ears of the Pope, who being somewhat over-strict in the performance of religious ceremonies, received the preacher rather coolly, and addressed him thus,—“So, Father Gavazzi! they have been applauding you in the Church?” and he was probably proceeding to read him a lesson, when the sharp-witted monk answered—“not me, holy father, but to your holiness' name.” Pius smiled graciously, and changed the conversation immediately. And with Pius the Ninth it was always so: his principal motive was the desire of applause and flattery; and I remember that on one occasion, when he had been received coolly by the populace of Rome in consequence of having refused to grant a popular request, he went home and wept bitterly.

Rome at that time was looked to by every one of the liberal party as the hope of Italy, and Pio. Nono as the redeemer of their country—as the asserter of the sacred God-given rights of man. To describe the enthusiasm of the Italians for the Pope is impossible. Those only who were in Rome at the time can have an adequate idea of it. Every class of persons rejoiced. The Jesuits only, and their partisans, were enraged, and formed a conspiracy against the life of the Pontiff and the new order of things. The parricidal project was frustrated by the energy of the Romans. By the unanimous voice of the citizens, Gavazzi was called to preach a sermon of thanksgiving to God for

having delivered the country from the hands of the conspirators. There he gave full scope to the thoughts which burned within his breast. He laid bare the enormities of the past reign; he painted in vivid colors the butcheries which had stained the pontificate of Gregory the Sixteenth with blood; and called for a reform of the many abuses which made the religion of Christ a religion of oppression and tyranny. Poor Gavazzi! wert thou not cruelly disappointed when, instead of receiving the thanks of the Pope for thy apostolic zeal and unsparing severity in speaking the truth, thou wert forbidden again to preach? Yes! Pius condemned to silence that powerful voice which was revealing the secrets of the priests' iniquities; and Gavazzi, believing in the sincerity of his heart that perhaps his zeal had outrun his discretion, obeyed the order and was silent! On one occasion only he could not resist the temptation again to preach. It was the 22d of January, 1848. We were praying to God in our University Church for our brethren who had been slaughtered by the Croats at Milan and at Mantua. The church was full to suffocation; the ceremony most affecting. All the studious youths, and all the noble and illustrious citizens of Rome, attired in deep mourning, and bearing branches of cypress on the breasts of their coats, were present. In devout and profound silence, we were listening to the solemn chaunts with which the church echoed, when, all of a sudden, a unanimous cry was heard from the audience for Gavazzi, who was present, to ascend the pulpit. Impressed by the solemn ceremony commemorative of such an event, and inspired by the call, the Father entered the pulpit. But how can I describe the different strong sensations which his powerful voice, at times pathetic and commemorative, and at times severe and imprecatory, excited in our breasts! We were almost in a state of delirium. I never heard Gavazzi more eloquent.

But the Pope did not like that eloquence, which denounced vengeance on Haynau and Radetsky, the authors of these butcheries. Gavazzi was sent under penitentiary

punishment to La Polveriera. Rome rose in a tumult. Many would go and free Gavazzi by force: the more cautious advised sending a deputation to the Pope. Father Ventura—celebrated first for his exertions in favor of civil and religious freedom, and afterwards for his apostasy from that sacred cause—and Prince Gaetani, the first layman who entered the council of the Pope, were sent to Pius the Ninth to express the wishes of the Romans that Gavazzi should be set at liberty. After some observations, the Pope promised that next morning he should be free. The ambassadors departed highly gratified, and the people assembled to hear the answer raised a tremendous shout of applause for Pius the Ninth. What was their astonishment when next morning it was known that during the night the Father had been transferred to the Capuchin monastery of Gensona! * This fact needs no commentary.

When first the news spread through Rome of the confinement of Gavazzi, all the city went to the convent which was his ordinary residence, to give in their names, but he was not there, and the author of this memoir, in re-entering his dwelling on his return from the pious pilgrimage, was dragged to prison by the order of that same Pius IX. Gavazzi had spoken the truth. I had written a pamphlet against the Jesuits. I was the first man imprisoned by Pio Nono for a Political offence. Gavazzi's confinement and my arrest were the signal for the reaction that took place. Pio Nono, to the clear-sighted, appeared now what he was,—a man not cruel perhaps, but most ambitious of popular applause, and, to obtain it, ready to grant some superficial reforms; as for the rest, a priest, a bigoted priest, jealous above all of the privileges of his order. From that moment the policy of

* Here I may mention that these friars, who have always been suspected of liberalism by the Court of Rome, and not a few of whom were once to be found among the *Carbonari*, received and treated Gavazzi so well, that after the return of the Pope they were all dispersed and sent to distant provinces by way of punishment. When Pius the Ninth, pressed by circumstances, was obliged to grant a constitution, Gavazzi was set at liberty.

the Pope changed. The Cardinals who were most averse to liberal reforms returned to Court. Savelli took the place of Morandi as Governor of Rome. The proceeding against the retrograde conspirators was abandoned, and the aspect of Rome became mournful and sad. But it was not in the power of any man to stop the movement. The execrated King of Naples, pressed by the King of Piedmont and the Pope to grant some reforms to keep his people quiet, unwilling to consent and unable to resist, played them a Jesuitical trick: he granted a Constitution. This still further inflamed the excited minds of the Romans. Then arrived, one after another, the news of the revolution in France—of the outbreak at Vienna—of the noble and unanimous insurrection of the heroic people of Milan, where some hundreds of unarmed citizens had fought during five days against fourteen thousand Austrians, protected by a strong citadel and by hundreds of cannon, and had expelled them from their town. The Austrians, driven from Milan, Venice, Padua, and other places, tremblingly retired into their strongholds of Verona, Mantua, Peschiera, &c. At the news of these great events, the excitement of the Romans was raised to the highest pitch. No power on earth was capable of moderating them. From every part of Italy a cry arose—a cry universal, irrepressible, powerful as the voice of God, calling for arms that our sanguinary oppressors might be expelled from the Italian soil. The long-cherished hopes of independence assumed the shape of reality, and from Etna to the summit of the Alps a long and uninterrupted shout was heard of—“*Away with the strangers!*” Pius the Ninth would have prevented us from rushing to arms, but neither he nor any other man could have damped our spirits.

Ten thousand National Guards took up arms, and, accompanied by twenty thousand citizens, went to the Quirinal, and demanded to be sent to the plains of Lombardy, in order to drive out thence our abhorred oppressors. To this excited multitude Gavazzi preached from the middle of the Coliseum. Can you imagine that powerful man preaching

from the most imposing of our monuments,—preaching to the sons of Vesuvius against the butcheries of their brethren? His audience were inflamed to madness: both preacher and audience swore to die for their country. But the patriot even then did not forget that he was a monk. He chose for his standard the typical form of the cross, and it is the same cross which he still wears on his breast, and which was his sole defence in the thickest of the fray. Before two days had passed, the crusade was begun. From Prince Ruspoliosi, who marched as a simple commoner, to the lowest shoemaker, the army contained all classes of society. The enthusiasm was indescribable. For the sake of human nature, I will believe that even Mastai forgot for a moment that he was Pope, and felt that he was an Italian! He blessed his country. “Great God,” said he, “bless this Italy!” Oh! thou Mastai! either hypocrite or renegade, what hast thou done with those patriots whom thou then blessedst? Alas! most of these generous men are now either wandering in exile or pining in prison.—The Barnabite monk was chosen (and who else could be chosen?) chaplain-in-chief of the army. The Pope received him, spoke kindly to him, and gave him religious instructions for his new mission.

We marched on. Gavazzi, as the avenging angel, preceded. “We are blessed by Pius, and God sends us: God who has stretched forth his hands to save the elect people from the bondage of slavery condemned by his holy Gospel!” Who can tell what effect these words in the mouth of such a man produced? His march through the Roman States and Tuscany was an uninterrupted triumph. We Italians manifest our feelings with all the warm and poetic passion of our southern clime. In many places the horses were unharnessed from his carriage, and noble youths dragged him in triumph into the towns. Often troops of damsels, dressed in white, preceded the coach, strewing flowers on his way, and singing national songs, as did the Hebrew maidens of old before King David. Had he been a man of motives less pure, ambition might have led him astray; but he de-

sired nothing for himself,—all for his country. He was a chaplain, and modestly remained a chaplain.

Onward we went until we reached Bologna. Alas! there was an end to all our illusion. Mastai had become Pope again, and tried to oppose our march. Countenanced by him, the butcher of Naples, the jailer of Poerio, recalled the troops he had been compelled to send for the deliverance of our country. The soldiers were in a state of great perplexity. They must either disobey the king, and have their mothers, their wives, their children imprisoned or murdered, or they must disregard the call of their country. The greater part were for the king. Gavazzi threw himself into the midst of this armed and excited multitude. His courage rose with the occasion. His form seemed to dilate. His eyes flashed with unusual fire. His mighty voice gathered a wondrous strength; and in a strain of the most impassioned eloquence he implored them to be faithful to their country. But his voice was listened to only by a few noble patriots. The rest (the contingent sent from Naples) were but *lazzaroni* clad in the soldier garb, who uttered imprecations against the intrepid preacher; and but for his firmness and his unbounded courage, Gavazzi would have been put to death. The Neapolitan army went back to Naples, to butcher their brethren, and to immure in dungeons—where Mr. Gladstone has but the other day found them still pining in hopeless captivity—the noblest of the Neapolitan citizens. It was ordained that Italy had yet to pass through bitter trials of blood and misery before she could be free! Perhaps we were not yet worthy of the blessing of liberty!—*Perhaps God, in his infinite wisdom, prevented Italy from being liberated at the hands of a Pope, in order that that abhorred institution, the Popedom, might be swept from the face of the earth, without even leaving behind it a single regret.*

Onward we marched—we who had sworn to free our country or to die. We arrived at Padua. In the cathedral of that city, one of the most beautiful of the many

beautiful churches of Italy; Gavazzi, that second Peter the Hermit, again raised his eloquent voice in prayer to God to bless the holy cause of our regeneration. True to his apostolic mission, he never spoke without appealing to the religious feelings of his auditors, and inculcating the duty of always following the sublime dictates of the Gospel.

From Padua the army marched on to Venice. We were welcomed by our brethren there as their deliverers. Gavazzi was received with boundless enthusiasm, was waited on by Manin, Tomasseo, and the other members of government, and requested to address the people on the Place of St. Mark—the piazza of S Marco! that noble monument of our past glories, that master-piece of Italian genius! The Place of S. Marco the theatre, Italians of all states the auditors, Gavazzi the orator!—theatre, auditors, and orator, worthy of one another, and forming a spectacle of rare and engrossing interest! Every stone of the surrounding palace spoke of former glory, and the Lion of Saint Mark, long the dread of the barbarian and the infidel, on his marble column, seemed to revive and shake his noble mane. It is easy to conceive how Gavazzi revelled in great and glorious images and illustrations, suggested by the objects which surrounded him on every side. The emotion was so strong that tears fell from almost every eye. Gavazzi urged the active men to advance against the enemy; the feeble and the aged he asked to give their offerings towards the expenses of the war. And oh! moving and sublime spectacle! —Oh powerful effects of eloquence and of love of liberty! Hundreds of young Venetians pressed forward, eager to shed their blood for their country. Thousands of the people, of both sexes and all ages, at once poured the contents of their purses on the platform. Those who had no money gave anything they had of value upon them. Nobody left the place without an offering. No woman took away with her all the jewels she had on when she left home. Many divested themselves of every ornament, thinking their charms sufficiently adorned that day with the inestimable

gem, the love of fatherland ! The more joyful were those who had the more to give. The smile of satisfaction was on the countenance of every one. One poor girl alone seemed sad and depressed : she had nothing to give ! On a sudden, clasping her hands, with a cry of exultation, she ran frantically away. What ailed her ? where had she gone ? No one knew. Oh ! touching and appealing example of filial piety !—Oh noble and magnanimous maiden ! Thou hadst gone to have thy beautiful black tresses cut off, and all radiant with joy, thou broughtest the price to the altar of thy country !

Five thousand pounds, besides precious things, were the fruits of that eloquent address. From that moment commenced a series of sacrifices on the part of the Venetians, which almost surpasses conception, and which availed poor Venice nothing but the glory of being the last bulwark of Italian independence.

Meanwhile the Austrian hordes had gathered courage, and were pouring down on the Venetian territory. We met them at Cornuda. We fought them at some distance from Treviso. Throughout all the horrors of the war, Gavazzi never deserted his post, and in each fierce encounter he and that holy martyr Bassi were always to be seen among the foremost, exhorting and encouraging the men before the fight, and after it, giving every kind of consolation to those who had been sufferers. I remember, at Treviso, being near Gavazzi's eldest brother (four of his brothers were in our files), while Gavazzi was supporting on his bosom a wounded man. The bullets came on in quick succession. The grape-shot made sad havoc among us. Charles Gavazzi trembled for his brother, and cried out to him, " Alessandro, Alessandro ! do not expose yourself. Go behind that tree ! " The fearless apostle stirred not from the spot. We were obliged to retreat ; but Gavazzi did not move till he had seen the wounded man safe in a sick-wagon.

But, let me not dwell on this fatal epoch. Treviso and Vicenza were compelled to capitulate, after performing prod-

gies of valor. The prospects of Italy began to decline. The courage of inexperienced men, collected from the benches of universities, from the forum, and from the gilded palaces of our cities, could not contend against an old and disciplined army. Charles Albert was betrayed by his staff, who were either ignorant of, or adverse to, the Italian movement. Our hopes began to darken—the faith in our regeneration to diminish. Gavazzi, the warm-hearted Gavazzi alone, did not yet despair. After the capitulation of Vicenza he went from town to town, from Florence to Milan, to endeavor to revive the fire of patriotism wherever it seemed to be fading away. But misfortune followed misfortune. The Piedmontese army was routed, and Milan surrendered by a very inglorious capitulation.

With the fall of Milan the fate of Italy was decided. Vainly the gallant Garibaldi, with a handful of the brave, made heroic efforts to renew the war in the advantageous position of the Alps. Destitute of all resources, he was obliged to yield. As usual, he yielded the last. Oh day of woe! Italy was again trodden by its merciless tyrants! All Milan fled from the revengeful anger of the infuriated Radetsky. Gavazzi formed one of the large body of emigrants who left it, and repaired to Genoa. There he spent some days in sorrow. Our fortunes were so low, that discouragement had taken hold even of the dauntless heart of Gavazzi. But while the patriot was lamenting the fate of his beloved country, the priest was called to the discharge of the duties of his holy ministry. Bologna, his native town, was the theatre of many acts of ferocious barbarity. It is a common belief that the priests instigated some ruffians to commit murders, that blame might be cast on the liberal party. However it was, the spirit of blood had entered men's hearts, and Bologna was a scene of death and desolation. All the means adopted to calm the excited passions that prevailed having failed, as a last resource, the citizens of Bologna sent for Father Gavazzi. The Father at once accepted the perilous task, rejoicing in the noble

enterprise that was laid before him. He left Genoa and proceeded to Livorno. The Livornese received the apostle of liberty with wild enthusiasm, and would have wished him to remain long in their city; but Gavazzi had always before him his bleeding Bologna, and was anxious to hasten his departure. Now a question arose with him, whether he should or should not pass through Florence. The Florentines longed to hear his powerful voice, and derive from it some comfort to the glorious but mournful remembrance of Curtadona. But the Government, and especially the Grand Duke, Leopold of Hapsburg, the *Gensd'arme* of Guicciardini, had no desire that the eloquent voice of such a man should be heard in the same place where once preached Savonarola; so that, repenting of having granted him permission to pass through his capital, he sent troops of *gend'armes* and dragoons to arrest him on his way. It was really a ludicrous sight to see such an army of *sbirri* sent, brandishing their arms, to arrest a poor unarmed monk. The monk was seized, put into a coach, and escorted by *gend'armes* to the Tuscan frontier. But this breach of faith nearly cost the hypocritical Grand Duke his throne. The Livornese revolted; the Florentines followed their example, and Leopold, obliged to fly, did not return to Florence but through the treason of Guerrazzi, and after four months' exile.

Let us follow Gavazzi, to whom was offered such an indignity. Poor Gavazzi! when shall thy sorrows end? Never, till those of our country cease. At Bologna, however, he found ample compensation for the insult he had suffered. He entered the city as an angel of peace, with an olive branch in his hand. He addressed the multitude collected on the public place:—"Am I among assassins or among Italians?" exclaimed he to the crowd. An outburst of applause told him that the assassins would disappear, and the Italians remain. After that day Bologna was the quietest of all the Italian towns. Would you believe it—would you believe that, as a recompense for his noble and courageous conduct he was again arrested and sent a prisoner to

be immured in the inquisitorial dungeons of Corneto? Yes, so it was! Gavazzi, in Bologna, had denounced the wrath of God not only on the assassins, but on the betrayers of their country, on the abettors of tyranny. He disarmed the ruffians, but frightened the priests. Pio Nono ordered him to a dungeon; but before he was thrown into it, on passing through Viterbo, the people of that town rose, dispersed the *gensd'armes* who guarded him, and gave Gavazzi his liberty.

At this period a new era opens for Italy. Deceived by our princes, we put our trust in ourselves and in God. God and the people—*Dio é il popolo*—was our new war-cry, and the banner bearing it we longed to fix on the tower of the Capitol, there to form a protection to all the Italian territory. Pius the Ninth had been the first to desert the cause of Italy, or rather, he had thrown away the mask of hypocrisy which he had worn in the beginning of his pontificate. He had first disowned the war of independence; he had then blessed the Austrians, calling them his cherished sons. He had recalled the gallant legions which had so courageously defended Venice, and was now earnestly intent upon snatching from our hands the few liberties which imperious circumstances had forced him to concede. A liberal Ministry was dismissed,—a reactionary one was chosen, with Rossi at its head. It was by order of that Ministry that Gavazzi was again arrested and sent to Rome. But the Romans, who had risen to a sense of their own dignity—the Romans, to whom the Pope had promised that the days of slavery and oppression were over, and that the true rights of the nation should be recognized—these Romans would not submit meekly to the sacerdotal yoke which Pius the Ninth wished to reimpose upon them. At first they murmured; then threatened the Pope-King with a revolution; and after the tragical end of Rossi, they flew to arms to obtain a popular ministry. The Pope, coward-like, promised everything, and then, in the darkness of night, in the company of a chattering woman, he ran away, hoping that Rome would fall into anarchy, and so excite the indigna-

tion of Europe,—speculating, in so doing, on the calamities to which he abandoned his people. And this man you call a God on earth, the viceroy of Christ: Away, away with you, impious blasphemer! He ran away, and threw himself into the arms of Ferdinand of Naples, that assassin stained with the blood of his own subjects. And you tell me that this man is the father of Christianity, the only interpreter of the gospel! Away, away with you, sacrilegious blasphemer!

While these two worthies were in each other's arms at Gaeta, the descendants of Brutus proclaimed the Republic! The Romans, shaking off the ignominious yoke of popery, and the superstitions and prejudices of veneration for that runaway vicar of Christ, aspire to emulate the noble deeds of their forefathers. Again a new day of hope dawns upon the Eternal City, and the Italian flag, saluted by the acclamations of millions from all parts of the Peninsula, waves on the summit of the Capitol. But, alas! hardly had the sun of freedom shed its first beneficent rays upon our young Republic, when a new enemy, and one we did not fear, fell upon us. The French, traitors to their own Republican Constitution, led by the Jesuit Oudinot, sent by the renegade Louis Bonaparte, united with the Austrian, the Spaniard, and the Neapolitan, to crush our new-born liberties. Oh! Frenchmen! you did conquer,—but to your victory I prefer our defeat! Whatever may be your future acts of glory, this ignoble deed will ever remain a stain on your history. We fell, but we did not fall ingloriously. Many of our enemies found under the walls of Rome a due reward for their vile conduct. The thirtieth of April was a day of triumph. The French were repulsed from the walls of Rome. The villa Pamphili witnessed the noble exploits of the hero of Monte Video. Before the day closed, the enemy had retired many miles off, leaving in our hands two hundred and seventy-eight prisoners, as fruits of our bravery. Rome echoed with shouts of jubilation. The exultation of the people amounted almost to madness.

Here let me dwell a moment on a dear and glorious re-

membrance of that day. It was a dark night—shops and houses were all shut. All Rome was upon the wall, enjoying her triumph and watching for her safety. Few persons were to be seen on the streets of the immense city. I was descending the slope of the Quirinal. A horseman was ascending. It was Garibaldi!—Garibaldi, the conqueror of the day, the bravest of the brave!—Garibaldi, who from the place of his glory had stolen away unperceived, alone, unattended by a single escort. With his short red mantle pierced by thirteen bullets, worn out with fatigue, radiant with happiness, modest and calm as a true hero, he was going to give the Triumvirs the history of the day. I rushed forward. He threw himself from his horse. We embraced. "Thou hast washed away to-day three centuries of shame," I said to the intrepid conqueror. He smiled. Two of the Triumvirs, Mazzini and Saffi, with Avezzana, Minister of War, after a day of immense fatigue and anxiety, were modestly dining at a restaurant in the Corso. Thither we went unobserved, and those noble champions of our Italy threw themselves into the Conqueror's arms. From the 30th of April to the 2d of July, we showed the same undaunted spirit—the same bold daring. Among the foremost who displayed untiring activity, buoyant courage, and generous devotedness, were Gavazzi and his heroic friend, another Barnabite, Ugo Bassi,* afterwards mercilessly butch-

* I think the public will be interested by a short outline of the life of this heroic priest. He was born in the same town, was of the same age (42,) and of the same monastic order as Gavazzi. He was a poet, a painter, and a musician, and has left imperishable testimony of his excellence in each of these departments of genius; but his greatest merit was as a preacher. He went with us into Lombardy; he was with us wherever the danger was greatest, and the need of a devoted counsellor most felt. Twice he was wounded, and was subsequently taken prisoner by the French while assisting a dying soldier. In his retreat towards Piedmont he was captured and delivered to the Austrians at Bologna. There is an enactment in the canon law that no priest can be executed, and the Court of Rome strictly maintains this law, in order to avoid giving any pretext for its infringement by the civil power in other Catholic countries. Now poor Bassi was a priest:—listen to the barbarous sophistry they had re-

ered by the hordes of Corzkowski. Let me pay the hero a tribute of respect and admiration. O beloved and generous Bassi! thy memory will ever be dear to Italian hearts, and thy name will be blessed and venerated wherever is honored the blood shed for country, for religion, and for God! Peace be with thee; holy martyr!

To return to Gavazzi. He was everywhere. Hero in the trenches, and ever foremost in danger, you could hear his cheering and animating voice above the noise of the cannon, like a trumpet tone amid the discordant din of battle. Priest in the hospital and the wagons for the wounded, minister of Christ, you might see him, devout and patient, administering the last consolations to his friends and foes,—here to him all alike, brethren in Christ.

But all our efforts availed nothing. Guerrazzi had betrayed Tuscany, and the Austrian trod on that our unparal-
leled garden. Our companions of the Romagna had to contend against another Austrian army. The Neapolitan and the Spaniard occupied another part of our territory, so that no help was to be expected from anywhere. Four powerful nations were leagued against a handful of brave men. England abandoned us to our destiny. Oh England, England! you now pay dear for your indifference to a cause which was, in some respects, your own! Hear me: I belong

course to in order to butcher him. The Inquisition took him in hand; and, to deprive him of the dignity of the priesthood in accordance with one of their rules, they skinned the palms, forefingers and thumbs of both hands; and pretending to have thus divested him of his sacred character, they delivered him over as a layman to the ferocious Austrians. These ruffians made short work with him: in three hours he was condemned and shot. The scene was most touching and affecting. He walked composedly to the side of his grave. He raised his beautiful black eyes to heaven and exclaimed,—“I die without remorse: I die for my God and my country. Viva Gesù! viva l’It . . .” Six homicidal bullets prevented his uttering the whole name of his beloved Italy, and he went to finish it in the bosom of Christ. The mother of Bassi, on hearing of his tragical fate, exclaimed,—“Ugo! Ugo!” and fell dead on the ground. The Brigadier of the carabinieri who had arrested him, lately met his own death almost in the same spot where he had captured the noble hero.

to a party which thinks that liberty and independence can be achieved only at the cost of one's own blood. I would not desire that liberty which should be sent from Paris or London. We intended to fight alone, against our natural enemy. But when left to ourselves we were struggling against four Catholic armies who wished to replace on his usurped throne the Pope, your bitterest enemy as well as ours. We thought that PROTESTANT England would have put forth her powerful voice, and bid the assaulter pause. Alas! we were deceived. Town after town fell under the arms of those civilized barbarians. The walls of Rome were a heap of ruins, and the Pope, the abhorred tyrant, was preparing to enter the noble city, its streets stained by the blood of his beloved subjects, and encumbered with the corpses of our fallen friends. Thirty thousand Italians are now wandering through Europe and America. Twenty thousand lie chained in horrid dungeons. The Priest is again saluted as King. These are results of the French conquest! Gavazzi who had shared our dangers and our triumphs, shares also our exile. But courage, Gavazzi! thou knowest that though vanquished we were not daunted! that we did not throw away our arms, but hid them; that the reign of Popedom is over in Italy; and that we are looking for the day—and it may be that it is not far distant—when from the Vatican, freed from the adulterous embraces of a sanguinary tyrant, we shall hear thy powerful voice preaching that religion which, while yet uncorrupted by Popes, our forefathers exercised in the Catacombs, and for which they nobly shed their blood on the arena of the Coliseum.

[When Rome was taken, Gavazzi found a refuge under the American flag in the house of Mr. Freeman, the U. S. Consul, by whose assistance he escaped to England. In that country he preached against the errors of Popery, independently of any sect or denomination; and since his arrival in America he has consistently followed the same course.]

FIRST COURSE.

LECTURE I.

THE BIBLE AND THE PAPAL SYSTEM.

I SHALL speak to-night upon the Popes and the Bible ; I shall show that the Popes absolutely forbid the reading of the Bible ; I shall show that the Popes altered the Bible ; I shall show, finally, that Popes have substituted human authority for the Divine authority of the Bible.

I have been misrepresented ; and I shall advert also to that misrepresentation. I can be opposed, but let me not be again misrepresented. I shall explain my true purpose ; I am in America defenceless, but, thank God ! I am not in America voiceless.

[The lecturer here addressed the Italian portion of the audience in their own tongue, to this effect :]

The true knowledge of God should be sought ; knowledge to life eternal ; the knowledge of living here so as to please the Almighty. Now, where is this knowledge to be found ! Only in the Sacred Writings ! None but the obdurate and blind can deny that this light, flashing, as says St. Peter, in the darkness, is the true light of man. If the human be substituted for the Divine, the truth according to man's invention for the infallibility of God, thence comes the most fatal error. If man becomes perfect through the Bible, what need of man's word, masses, catechisms, rubrics, and relics ? This following of human false lights, and neglecting of the Divine light of truth, are the causes which have produced the gloom in which our beloved Italy is sunk. There can be seen, in all its vigor,

the ideal of the Papal system ; and there, too, in all their deformity, its lamentable and inevitable results. If any Bible is there adopted, it is not after investigation and free discussion, but by the Inquisition and blind authority. And then, what is done with it ? The free reading of it is prohibited ! Councils and Popes without number, such as Innocent III., Clement VIII., Leo XII., Gregory XVI., Pius VI., VII., VIII. and IX., prohibit the reading of the Bible. Why ? It is a useless pretence to say that that offered by Protestants is not the true Bible, for they offer one which the Pope himself must call orthodox. Why, then, this obduracy against God's Word ? If the Church of Rome be the Church of Christ, it should not be opposed to the dissemination of Christ's Word. Is not the Word of the Saviour light ? Why does the Church of Rome withhold the light ? But the papal System is an astute one ; it endeavors to evade this charge, by giving, under license, authority to read a Bible ; but what Bible ? a false and corrupt one ! And he who reads it, remains necessarily in his blindness, for the light presented him is not the true light. The Church of Rome knows this ; for, if sure that its translation is correct, why, when Protestants demand a scrutiny and comparison, does she decline the test ? Is that which Catholics believe and practise founded on the Holy Scriptures ? No ! I have looked into history, and I can point to the date when errors were introduced into the Roman Church ; intruded upon the true Church of Christ ; masses, transubstantiation, infallibility, purgatory, absolution, indulgences, worship of images, relics of saints, invocation of saints, works of supererogation, celibacy of the clergy, monasteries, church processions, holy water and holy wafers, are all found in history—none of them in the Bible,—and therefore does the Pope prohibit the reading of the Bible. More and more : Such a system of pagan and coarse intrusions which is called the Spiritual power, is supported by another iron-muddy machinery called the Temporal power, which both constitute that sacred-political drama called the Romish Church. And both are unscriptural, anti-scriptural. Priests of Rome, can you prove to me, to my Italians, by the pure Gospel, that the Pope is the vicar of Christ, his vicegerent upon earth, sole arbiter and interpreter of the

will and law of God, equal to God in all attributes, in some superior to God himself? If you can prove such an excelsior dignity, I will consider myself bound to worship your fleshy-visible God. Priests of Rome, prove to me, and to my Italians, by the Gospel, that the vicar of Christ, the poor, the humble, the crucified, must have palaces, gardens, country houses, horses, stables, carriages, pomp and luxury to profusion; that he must have Swiss guards, *gendarmes* guards, dragoon guards, noble guards; that he must have knights, chamberlains, esquires, prelates, bishops, cardinals, a court, a splendid court, a magnificent court, a vicious court, a profane court, a Pagan court, a court filled by priests apostate from their temples and their altars; and then I, who was once a blind priest of that Church, which I firmly believe now to be the corrupt daughter of the man of sin, will bow my head before such a Pope, will retrace my steps, and enter once more into the embrace of that Church. Priests of Rome, again, tell me by the Gospel, if the mission of Christ was to erect in your behalf a temporal power, a temporal kingdom, a temporal authority? If he became Redeemer to create priests as ministers of finance, ministers of state, ministers of war, delegates, legates, governors for the provinces of the Roman States? Did he come on earth in order that his priests might be prefects of police, commissaries of police, spies, *sbirri*, ruffians of police; should compose tribunals to condemn to the prisons, to *ergastoli*, to the galleys, to exile, to death their brothers, children of the same fair Italy, because liberals and patriots, for the holy and beautiful crime of having resolved to free their oppressed country from all Austrian and French barbarians? Was this the errand on which our Saviour came? Is this a cause prescribed by the Word of God, or by the word of man? Is this the law of the Eternal Lord, or of the priests? Is this the teaching of the Holy Ghost, or of the Jesuits? Alas! we can easily answer. From God came, to the people who deserved them, prosperity, happiness, liberty; from Popes and Jesuits came blindness and all miseries. Look to the old continent, and you will find that all nations without the free use of the Bible are enslaved. Where there is no circulation of the Word of God, despots and tyrants make the paternal unhap-

piness of their degraded country. Remember our dear Italy. Who afflicted, who debased our queenly mother? Was our enemy the Word of God? Oh! no, no, no! Our enemy was the total want of the Word of God. The less our people were acquainted with the Bible, the more the Papal power and the Jesuitical snake arose to strangle, to devour us. Italy, without the Bible, shall never be free. All our revolutions will be always put down, whilst we combat, despoiled of that buckler, disarmed of that sword—the Word of God. Italians! Italians! for us there is no other change; or God, or Pope; or Bible or priestcraft: with God and Bible light, happiness, liberty; with Pope and priestcraft, darkness, miseries, slavery! Choose!

[The Lecturer resumed his address in English.]

Light and Darkness—Hell and Heaven—God and Satan—Pope and Bible—cannot go together; and therefore the Popes have always absolutely prohibited the reading of the Bible. Roman Catholic Divines may call it a lie—but I am ready to prove my position. Pope Innocent III. issued a bull against the Waldenses, the first translators of the Bible into a vernacular tongue, and commanded that all their books should be burned; the main part of which was the Bible, translated into the Romanza language. The Council of Toulouse forbade the reading of the Bible in any vernacular tongues. The Council of Bologna in Italy, forbade the general reading of the Bible, and especially the Gospel of Christ. The famous bull *Unigenitus*, forbade the reading of the Bible, and not in a special way, namely against Bible Societies, but in a general one, namely against Bible as Bible. The Fourth Rule of the *Index Expurgatorius* forbids the reading of the Bible, under the pretext that *more harm than good* comes from the reading of the Bible; so that, by this Rule, the Bible must be considered the greatest corrupter of Christian morality.

Can any popish priest deny those five popish documents? No! Therefore the popes absolutely forbid the reading of the Bible.

Why do they forbid it? People can well ask why. Christ has said, in the Gospel, "He that doth evil hateth the light, because he fears that the light will discover his wretched works." If the Church of Rome were right before

God ; if, at present, the Church of Rome were still the primitive church of Christ ; if, to-day, the Church of Rome were still in the right way of justice and charity ; then would the Church of Rome not fear anything from the control of the Bible. But, the Church of Rome fears, very much fears, the control of the Bible. [Here hisses and disapproving sounds from a man in the gallery, clearly appointed for the purpose, interrupted the Lecturer.] If the supporters of the Papal system have no other reasons to adduce against my truths, facts, and reasonings, than such sounds as those, then I am satisfied with their objections, for by those arguments their cause must be very weak indeed. In my country swine and asses groan and bray ; men reason. If there be any argument against my truths, my facts, my history, and my reasoning, in the United States, the press is free ; and I invite any Roman Catholic to answer me in that reasonable way.

If the Church of Rome fears to-day the divine light of the Bible, and forbids her children to read the Bible freely ; then is this a sign that she is no more right before God ; that she is no more the primitive Church of Christ ; that she is no more in the right way of justice and charity ; for the Church that fears the gospel is the Church apostate from the gospel ; the Church which fears Christ is no longer the Church of Christ, but of Antichrist. Let us see if this is the condition of the Church of Rome.

Some will perhaps say, "This interdict was in ancient times, but at present she is very liberal in according to her children liberty to read the Bible." Let all reasonable men answer to this question :—If the Church of Rome to-day dispenses to the Catholics who live among Protestants ; (we need only speak of these, because in France, Spain, Portugal, and Italy especially, a severe prohibition always exists against the perusing of God's Word,) if she is liberal to those Catholics who dwell in Protestant countries ; why, then, this very dispensation proves that there was before this time a really existing prohibition, because dispensation is only given where beforehand prohibition existed. Thus this present liberality to Catholics in some places, and under peculiar circumstances, supplies me with one of my

strongest proofs of the enactments in other times against the free reading of the Bible.

But, let me come to the present day ; and here I ask my old Roman Catholic brethren, are you even now free to read the Bible? I ask my brethren (not of Italy, because that is out of the question, there the prohibition always infallibly exists, but) of England and America, does your priest in the pulpit or elsewhere, read to you the Bible? No! Does he advise you to read it at home? No, never! Does he invite you to add to your morning prayer the perusal of a chapter of the Bible? Never! Does he, instead of a rosary present to you a chapter in the Bible? Never! What then is this license worth? Ah! it is a *mere librarian license*, and granted only to deceive Protestants; for in truth, Roman Catholics, dwelling among Protestants, are *substantially* prohibited from reading the Sacred Scriptures.

What are the recorded and authoritative pronouncements of the Roman Church? In the Fourth Rule of the *Index Expurgatorius*, by the bulls of Pius IV. and Clement VIII., Catholics are forbidden to read the Bible, without a special license granted to them; *not* by voice, but in writing. The Fourth Rule says it must be given in writing by the bishop or the fathers inquisitors. A license must be given—for what? for reading the Bible! the word of God! It must be given by the bishop, or by the fathers inquisitors! If I read without license in the vernacular language I cannot be absolved by my confessor; without license I commit a mortal sin in reading the Bible! License! I do not need one; I have, as every Christian has, the command of God to read His Word, and I need no human license for reading my Bible!

Now this is no word of party. This is a Christian word. Christ never said in the gospel, go and search the Bulls and the Decretals of the Popes, the canons of the Councils, or the pastorals of the bishops; he said absolutely, "go and search the Scriptures!" St. Paul did not say to any Christian, read the writings of St. Alphonso Liguori—of Father Rodriguez—of St. Charles Borromeo—the works on the immaculate heart of the Virgin Mary—the spiritual exercises of St. Ignatius Loyola—in order that you may obtain

eternal salvation ; but St. Paul said, read the Scriptures, that you may become a perfect man of God in all things pertaining to eternal salvation. Wherefore, though Pope, cardinals, bishops, priests, and Jesuits, forbid me to read the Bible, the Word of God ; but Christ, on the other side, commands me to read it, I will disobey ten thousand million popes, cardinals, bishops, priests, and Jesuits, to obey Christ, and Christ alone.

We have one proposition clearly proved, namely, that the Pope absolutely and always forbids the reading of the Bible. License is spoken of—but I have shown the value of that license. Now, let us suppose it was a full and unrestrained license, still, let us ask, in the next place, what license is it? a license to read the Bible? what Bible?

Here we will find what I call a cunning system. The Pope would escape the control of the true Bible, and, at the same time, the just accusation of forbidding the reading of the Bible. Here can you see the main spring of the popish system, the uniting of truth and lies ;—bear this in mind, and you will not be astonished when we come to some startling truths at which we shall presently arrive.

Now the Church of Rome gives a special permission, as we have seen, to read the Bible—but a corrupt Bible, an altered Bible, a Bible that is no more the Word of God ; and when this Bible which they allow to be read is the Word, not of God, but of man, then the popes have nothing to fear in permitting its perusal. And this is the case : the Bible of the popes is a corrupt and altered Bible.

The first alteration and corruption of the Bible was the introduction of the Apocryphal Books ; and thus many errors of popery are supported by the so called Word of God. Now I and those who think with me disclaim those Apocryphal Books, and repudiate their introduction into the Sacred Volume. The Roman Church introduced them because they were sanctioned in the Council of Trent. The session of that Council in which they were sanctioned was composed of fifty-three prelates, as stated by Cardinal Jesuit Pallavicino ; and this Convention of fifty three prelates, is called a General Council, commanding the whole Church ! But I will ask upon what authority those fifty-three prelates introduced into the Canon of the Bible these

Apocryphal Books; and, finding none, we will, notwithstanding the cursings of the Council of Trent, call ourselves Christians, and the fathers of the Council of Trent apostates from the primitive Church.

Saint Paul, in his epistle to the Romans, said that the Jews were the guardians of the Word of God; the Bible has ever been faithfully guarded by the Jews. Now, the ancient Jews never admitted the Apocryphal Books among the Canonical Books, as is clearly stated by the Jewish historian JOSEPHUS. Thus, you see, the Apocryphal Books, being excluded by the Jews, who, according to St. Paul, are the only true guardians of the Word, must be, as they are, excluded by the true Christian church also.

But there is more and more; the primitive Church of Christ never admitted the Apocryphal Books. The first Council of the Church which mentioned the Canon of the Bible, namely, that of Laodicea, absolutely rejected all the Apocryphal Books; and Cardinal Baronius calls that one of the most celebrated of the ancient Councils. The sixth Œcumenical council of Constantinople approved of what the Council of Laodicea had done. Thus we find that two full Councils of the ancient Church excluded the Apocryphal Books from the Canon of the Bible.

But there is still more. The Church of Rome states that she receives and interprets the Scriptures, according to the universal consent of the Holy Fathers. Now, almost all the Fathers rejected those Apocryphal Books. I could go through a litany of names and quotations of the fathers by whom they have been rejected, but Meliton, Cyrillus, Origen, Eusebius, Hilary, Gregory of Nazianzus, Athanasius, and Hieronymus, especially, exclude these books, and we too, reject them; not because we are *protestants*, but because we are *Christians*, even according to the Fathers of the primitive Church of Christ.

We go a step further. According to the theories of Rome, the Councils are infallible, immutable, unchangeable. Now then, Laodicea rejects those books, and is an infallible Council: the sixth Œcumenical Council of Constantinople rejects them, and is an infallible Council; and, therefore, with those two infallible Councils we reject them. But "no," says the Council of Trent, "you must admit them,

because I sanction them." Now, who is infallible? who lies? Laodicea and Constantinople on the one hand, or Trent on the other? I cannot take at once the positive and the negative; I cannot, with one breath say yes and no. Most unavoidably, if faithful to Laodicea and Constantinople, I must be unfaithful to Trent; and if faithful to Trent I must be unfaithful to Laodicea and Constantinople. Will you, Romish Catholic priest, tell me where I must place my belief? Must I believe one thing now, another thing again? Must it be "yes" to-day, and "no" to-morrow? Truly this is a very elastic system!

Such was the first alteration and corruption. By introducing those Apocrypha, all, or many of the capital errors could be supported; especially the mass, purgatory, Mariolatry, &c. What was the main point was, to smuggle into the Church the repudiated books.

But the corruption of the Bible does not end with the admission of these books. We will go a little further. Let us take, for example, the Latin Vulgate, which the Council of Trent declared to be the *only authentic authority* for the Roman Catholic Church. The Latin Vulgate adopted by the Council of Trent was, of course, the translation of Hieronymus, against which, when it first appeared, so many claims arose on account of its incorrectness, especially from Saint Augustine.

After this the Vulgate was materially more and more altered, passing through many amanuenses, when painting was not yet discovered. And subsequently it was so altered by ignorant or partial printers, that Sixtus V. was obliged to have his own edition of it struck off in the printing-office of the Vatican itself.

When the Council says, "We adopt the rule of Hieronymus,"—when of this there were many hundred editions, and all corrupt—you can easily see how fallible a rule that Council adopted. Afterwards came Sixtus V., and said, "This new edition of the Vulgate which I present, *without any doubt or controversy, is to be reputed and taken to be the only edition, which being as well as was possible reformed, our will is, and we decree it, to be read throughout the Christian world.*" Mark, now, here we have from an infallible Pope an infallible Vulgate, reformed, and to be used

as the only edition. But, after a few years comes another infallible Pope, Clement VIII., and issues a Bull, stating that in the edition of Sextus V., called "reformed," by the infallible Bull of an infallible Pope, he had found *two thousand dangerous errors*! This is stated, not by a Protestant, no, not at all, but by his infallible holiness, Pope Clement VIII., in the preface to his new edition. We shall see, by and by, what a crop of errors may be reaped from this new and equally infallible edition of another infallible Pope.

At this point a few words may be spoken about the Douai Bible, especially the part translated at Rheims, which was translated before the time of Sextus V. In it, and particularly in the New Testament, were all the errors of the ancient Vulgate before Sextus V., and the English Catholics said that it was a correct translation!

But in the present day the English Papists, in order to escape the great reproaches of Protestants, accommodated the Douai translation more according to the Oxonian than the Tridentine version; so that, comparing the last edition with the first, you can, even on this point, conclude how elastic is the popish system, and how resolved on its own preservation.

But this is not my present business; I now speak especially of the Vulgate of Clement VIII., and quoting, not Protestant, but Roman Catholic authority, I can prove it exceedingly corrupt. One of my ancient Barnabite brethren, father UNGARELLI, a great friend of Gregory XVI., a profound scholar in the oriental languages, who wrote great and powerful works upon the antiquities of Rome; this monk, a few years ago, wrote a book, which was printed in Rome, revised by the Inquisition of Rome, approved by the Master of the Sacred Palaces at Rome—in which book this monk stated, not by way of opposing Pope and popery, (because he was a very simple bigoted man,) but merely for love of the original text, that he found in the present Vulgate not less than seven hundred and fifty capital errors. This was said in the hearing of the Pope—and in his presence was this statement made.

And this is the Bible now used by Roman Catholics! You have the Apocryphal Books, and seven hundred and fifty capital errors, and you can see from what kind of de-

pository a Roman Catholic, when questioned, draws his arguments in support of purgatory, the worship of the Virgin Mary, prayers for the dead, &c. He will quote a Bible indeed—not the Bible of God, not the true Word of the Holy Ghost, but a Bible of man, a word of human passion; a word expressly altered by the popes. I say so, and I have authority for saying so. Cardinal Bellarmino, in a letter to Lucas Brugensis, wrote these words, “I did not correct diligently the Vulgate Bible; many things which it was necessary to correct, for just reasons, and purposely (*de industria*), I left uncorrected.” And Clement VIII. in his preface to his own edition, wrote,—“In this edition, as some things we expressly changed, so, many others, purposely, we left unchanged.” This is not my *dictum*; this is not a fiction, but a confession from a cardinal Jesuit, and a Pope. Thus I too am right when I say that the present Vulgate used by Romish Catholics is a corrupted one, and expressly altered.

I can say that from Genesis to Revelation the Bible is corrupted. I will give two instances of what kind the alterations were. The first relates to the capital point, the worship of the Virgin Mary.

In the Third Chapter of Genesis, God said unto the serpent, “I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel.” So we had, from the beginning, the notice of Christ our only Redeemer, and alone deserving of worship. Now, the Latin Vulgate, instead of *ipse conteret* (it shall bruise) has *ipsa conteret* (*she* shall bruise) no mere Christ but the Virgin Mary. It is a little alteration indeed; it consists merely in changing *e* into *a*; but by such an unimportant alteration the Virgin Mary became Co-Redeemer, and then Co-Mediator, and then deserving of particular worship. Such is the corner-stone supporting all mariolatry!!

The second alteration I quote is one of the cardinal points for the Pope’s infallibility. In John, chap. xiv., 26, it is stated; “The Comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” That is correct to the original sense. The function of the Holy Ghost was *not* a new

teaching, but the remembrance of the lessons given by Christ. Christ spoke all things to save mankind, and nothing can be added to the Word of Christ; because then the mission of our Divine Saviour would be unwise, incomplete, and the belief of this Church uncertain, and her doctrine always doubtful and variable. Now, the popish Latin Vulgate translates the passage by altering it, viz.; "*suggeret vobis omnia quæcunque dixerò vobis*" instead of "*quæcunque dixi vobis*." And the old English version did not hesitate to follow the Catholic corruption rather than the Christian original, having these exact words, "The Paraclete shall suggest unto you all things whatsoever I *shall say* to you."

By this alteration it is represented as though Christ were every day speaking in the ear of the Pope; thus giving the pontiff a power to introduce *ad libitum* any new dogma into Christian worship. This text confers on him such a desirable and convenient discretion, that if Pio Nino wanted absolutely to change into a dogma the doctrine of the immaculate conception of the Virgin Mary, he could avail himself of the power granted him by this altered text—he could declare the Virgin immaculate in her conception, in spite of all the Scripture, and pronounce St. Paul, (who is against the immaculate conception,) a heretic, or at least a deceived man!

But not only is the Bible as read by Catholics, spurious through alteration, but also through false interpretation. I will offer one instance only of it. St. Paul, in his first Epistle to Timotheus, says a Bishop must be the husband of one wife. For what was this written by St. Paul! Clearly to exclude polygamy in the leaders of the Church, although permitted and lawful to them when Jews. According to the just opinion of the apostle, *he* was considered most worthy of the episcopacy, who remained satisfied with one wife and did not avail himself of the facility of possessing more, if he chose. Now, what is the interpretation given by the Romish Catholic Church, according to Saint Ambrosius, supported by the first Nicene Council, and quoted by the Jesuit *Cornelius a Lapide*? "A bishop must not pass from one church to another, for this is what Paul here prohibits, as also the first Nicene Council pro-

hibits it, Can. 16." Therefore, to pass from church to church is, in the mythical *language* of Rome, (because in *practice*, for some material interests, she sanctions these transportations against her own opinion.) a spiritual adultery; and why? because the diocese is the natural and legitimate wife of a bishop, and he cannot be husband of two living wives at the same time! Is this a candid, a fair interpretation? as my heart honestly tells me "no!" so do I believe that every honest heart that hears me, will answer likewise.

But it may be asked, what will the Romish Church substitute for the Word of God, which it not alone alters and misinterprets, but even discards? Many things! it has material in abundance at hand; because, according to the theology of the popish Church, to establish a dogma of faith, it is necessary to have not only the testimony of that Bible, (because the Bible alone cannot be the rule of faith,) but also Apostolical Traditions, Canons of Councils, Bulls and Decretals of the Popes, and the consent of the Holy Fathers.

Of the theologians, and for some of the ascetic writers, I will hereafter have much to say; at present only a word. From whom came the Apostolical Traditions? From men! Of whom were the Bulls and Decretals the work? Of men! Who composed the Councils? Men! Who are the Holy Fathers and the Divines of the Romish Church? Men! Who were the ascetic writers? Men! all men!! And will you substitute the word of men for the Word of God? the truth of men for the Truth of God? the fallibility of men for the infallibility of God? No! God alone suffices to my eternal salvation. I can be saved without Councils, Divines, Holy Fathers, Bulls, Traditions, or Ascetic writers. Christ alone must be my path to everlasting life—he is the way, a sound and good way, not requiring to be paved with Bulls, Decretals, Councils, Divines, Holy Fathers, Traditions, Ascetic writers, or any human authority.

Now to specify the matter, I shall present you this evening with some remarks on traditions. The first substitution of the Church of Rome for the pure Word of God is Apostolical Tradition. According to the Council of Trent,

Apostolical Traditions have the same authority as the Word of God itself. According to Cardinal Baronio the Tradition is the foundation of the Scriptures, which cannot subsist without Tradition, while the Tradition subsists very well without the Bible. And according to Bellarmino, the Scriptures without Tradition are neither necessary nor sufficient, and some Traditions are greater than the Word of God, and more obligatory to be observed.

I have nothing to answer! When my old Roman Catholic brother is persuaded that the traditions are greater than the Word of God, I can only say, if you must have it so, so let it be: I believe in the Word of God; you believe in human traditions. I believe in God; you believe in man. I believe in God alone; you will join God with creatures. Freedom to all! But perhaps my Roman Catholic brother says, "You, not we are wrong! With all your Word of God alone you are a heretic." Stop a minute! In answer I have to prove who are heretics truly, the Christians with their Bible, or the Catholics with their Traditions; and I am ready to do my duty. I read in Eusebius and Clement of Alexandria, that Apostolical Tradition was the best arm, if not the capital invention, of the first heretics. So Basilides stated that he had his doctrine by Tradition from Glaucæ, the interpreter of Saint Peter: so Valentine from Theodatus, familiar to Saint Paul: so Marcion from the disciples of Saints Mark and Matthew. Thus, we do not find the apostles teaching about Traditions, but only heretics quoting for themselves the so-called Apostolical Traditions. Besides, we have the Ancient Fathers to show the original smuggling of Apostolical Traditions into the bosom of the church. Tertullian against Ermegeues said, "The school of Ermegeues may demonstrate that the things it teaches are written: for, *if not written*, then it must fear the anathema which is destined to all who add to or take away from the Scriptures." Basilus came after; "To reject what is in the Scriptures, or *to receive what never was written*, is an evident mark of infidelity." To abridge quotations, (of which I have many at hand,) Hierom concludes, "All that is taught without the authority, and without the testimony of the Holy Scriptures, *as if it were of Apostolical tradition*, is struck by the sword of God." But the

Church of Rome claims many doctrines from those Apostolical Traditions alone, and not from the Bible, and, therefore, the Church of Rome is the true heretic

As to the collector of those Apostolical Traditions (for, as to the authors, generally speaking they were heretics, according to the Holy Fathers), the Church of Rome presents a disciple of the apostles in the person of Papia.

That is the source, all the others are only derived rivulets. And here I ask you to mark the inconsistency of the popish system; where Papia favors the system, then it is content to lay its foundation upon Papia; but where Papia disagrees with the system, then does it utterly reject him. Papia states clearly the millenium, the kingdom of Christ on the earth; and that the Church of Rome rejects. The same Papia states that Saint Peter was at Rome, and the Church of Rome embraces the mission of Peter at Rome, because stated by Papia. But Papia states also that Peter at Rome wrought a great miracle against Simon the magician; this statement the Church of Rome rejects, even though stated by the same Papia. Papia is an acute observer, a reliable witness, and excellent authority, when favorable to Rome; but too credulous a believer, and too inaccurate a reporter, when unfavorable to her. Thus you see here the Church of Rome makes her followers eat one kind of food on one day, another on another day.

But we have still more and more. If Apostolical Tradition be according to the Word of God, parallel with it—we do not need the Tradition, because we have the Word. If it be only claimed for Tradition that it is an explanation—that, perhaps, in some instances, might be admitted; not as a foundation of faith, but as an illustration, a historical demonstration of it—no more. Because of Christ's legislation, I cannot conceive that he would use an imperfect or obscure legislation: all is clear, all complete, in the Gospel; and therefore we don't need traditions to render it palatable. The Traditions are useless, or at most a mere ecclesiastical erudition. But we must pursue the inquiry—and what do we find? Tradition is neither parallel with, nor illustrative of, but contradictory to God's Word! Christ hath said, "Not that which goeth into the mouth defileth." Christ also hath commanded, "Into whatsoever house ye enter, in

the same house remain, eating and drinking such things as they give." And Paul, directly inspired, prophesied, that "some shall depart from the faith, forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."

Thus, on Friday or Saturday the true Christian can eat anything, flesh or fish indifferently; this is according to the Word of God, and he who teaches the contrary shows himself to be a false prophet. But the Church of Rome, quoting Tradition, prescribes for particular days some particular food, and this is "Apostolical Tradition" against the Word of God. And, in a similar way, are openly against the Word of God all those Apostolical Traditions quoted to exclude laymen from the cup, to establish many mediators between man and God, to prevent the clergy from marriage, to persuade that salvation depends entirely on works, to perpetuate the worship in an unknown language, and others.

Now, the conclusion is easy; "either the Word of God or Tradition." To obey both is impossible, because in general, Tradition is *against* the Word of God.

Which to obey? If you obey the Word of God, you cannot go wrong; but, if you obey human Tradition, I fear, greatly fear that you will go very far wrong indeed. It is needless to repeat that, doing so, you will never have an immutable standard of faith or morals, of worship or discipline. Men are always men, liable to fallacy; God alone, and His Word alone being infallible, and therefore unchangeable.

But just here occurs to me a strong objection, namely, these Traditions are proposed by the priests, and Christians are commanded to obey their priests, whom to obey is to obey Christ himself. True; but also true that priests cannot teach anything as they please. Oh, no, my brethren! Christ, giving the mission to his apostles, clearly said, in Matthew, "Go ye, and teach all nations, teaching them to observe all things, whatsoever I have commanded you;" and, in Mark, "Go ye into all the world, and preach the Gospel to every creature; he that believeth and is baptized shall be saved." Therefore it is necessary that the priests

preach the Gospel, and the Gospel alone, without any variance or any addition; because the Gospel alone can and must save mankind, according to the assurance of Christ. If the priests, abandoning the preaching of the simple Gospel, go forth with their Traditions, and Councils, and Bulls, and Mysteries, they are not to be obeyed. Now, in what manner will you know whether your priests are preaching the Gospel of Christ or spreading their own Gospel? By imitating the Berean brethren, who controlled the speeches of Paul with their Bible before them. Do not believe any word of men, believe only the Word of Christ, as written in the Holy Scriptures, which, according to Paul, suffice for eternal salvation. You have your first obligation, not to obey blindly your priests, but only when they are in accordance with the Word of God. Then also you have the second obligatory duty, to read the Word of God both to control your priests, (that you may not be deceived,) and to feed yourselves with that living bread prepared for you in the Inspired Pages. The priests are not commanded to read and study the Bible *instead* of the people; no, no! The learning of the clergy cannot save the people: it is the people themselves that must do so, if they care to be saved.

What! am I to nourish my own soul, or is another to nourish it for me? No! If I commit the nourishment of my body to another, if I say, you shall eat and drink for me, and I shall not eat and drink for myself, why, in a few days my poor body will become a very transparent corpse. But I am not to do so; neither am I to starve my soul, to make her live on the thin fare of another's faith until she becomes a wreck, the ruin of what should have been a soul. Christ never said—"Go on your business, priests will save you!" but said very distinctly—"Go, and search the Scriptures."

You have now before you what the Popish Church dares to substitute for the Word of God, viz. priestly authority, to perpetuate the power on the one side, the blindness on the other. Nevertheless, some of the more audacious among the Romish Clergy attempt to cover their monstrous system by stating:—"But all this is past; and, if once the Church of Rome were all you say, at present she is pure in this

point, and very liberal." Now remember this proposition which I will repeat in another lecture. Pope and Satan are perfectly equal. You will perhaps think this is too much; but, I am ready to prove my propositions. The first corrupter of the Word of God, in the terrestrial paradise, was Satan, when he tempted Eve; the first corrupter of the same Word, in the Church, was the Pope. Satan by altering the Word of God introduced blindness, slavery, and death into the world; and, by corrupting God's Word, the Pope introduced spiritual blindness, spiritual slavery, and spiritual death into the Church; therefore, Pope and Satan are perfectly one. But Satan is always Satan; he never changes: and Pope also is always Pope; he never changes. And as the ancient Popes forbade the reading of the Word of God, so the modern Popes forbid the reading of the Word of God. Therefore, Pope and Satan, mathematically speaking, are perfectly equal; and I have proved, theoretically, my proposition.

To prove now my proposition by facts; all the late Popes, Pius VI., Pius VII., Leo XII., Pius VIII., Gregory XVI., Pius IX., no one excepted, all have forbidden the reading of the Word of God,

More proofs by facts in so important a matter.

What goes on at this day in Italy? War against the Bible. All Scriptural sentences in the Churches of Florence were effaced by order of the Tuscan episcopacy. Some foreigners and many Italians were exiled only for possessing and learning the Word of God. In Rome, Archdeacon Beresford had some Scriptural passages written on the tombstone of his wife. The Master of the Sacred Palaces, *ex audientia sanctissimi*, that is, by hearing directly the Very Holy Father, Pius IX., declared it was not right to have such sentences placed under the eyes of the good Roman people; and these Scriptural words, graven by pure piety and tender affection on the grave of a departed wife, were all effaced from the stone by order of Christ's Vicar upon earth, his Holiness, Pius IX. ! Ah! at this day many persons and families are thrust into prison for simply selling, or possessing, or reading the Word of God. As an Italian, I shall, in another lecture, say something about that capital crime of the Madiais.

My dear brethren, coming from Italy to these United States, passing through many continental principalities, I can exclaim to you,—look at the continent of Europe, where popery is dominant, where the Bible is not read, what is the condition of the people? What are the nations? Nothing! But look again, look at the Protestant nations, where God's Word is heard and read; look at England, Germany, Switzerland, who are Protestant; and, more properly, look at home ye Americans; and in all those countries the people, you will see, are flourishing, because in all those the Bible is free! Where then lies the hope, in what consists the prosperity of all free nations! Infallibly, in the Bible! Infallibly, I say, for there indeed, in the Word of God, and there only is infallibility to be found.

Therefore my word to you is; beware for yourselves; take care for your Bible; if any one ask to take away your Bible, you must have that man as an enemy. The bulwark of Protestantism, that is to say, the bulwark of true Christianity, is the Bible, and that alone; with that alone the American people will flourish, with that alone, oh, mighty people of America! you will maintain your freedom and your glory. Remember, it was the Bible and the Bible alone, that made your freedom. In Scotland I was able to say, "It was the Bible and that alone, which made your freedom for you!" and my word is here the same, and my present conclusion is the same to the American people. Children of Washington, never forget that most glorious father of your country reading and praying in the Bible on the eve of your national deliverance; and, the day after, your America was a free people, a great nation, a powerful republic. Remember, therefore, that you came from the Bible, that the Bible is the best of your defences, the strongest of your fortresses, the ablest of your armies against all strange invasion. That is the source of your happiness, of your industry, of your prosperity, of your present glory. Remember that, and may the Bible be your companion, your friend, the light of your life, the soul of your republic, the hope and the guard of your country.

And now let me say something on my own account. I have come to America, I have come to speak simply, and in a Christian way, and in the warmth of my heart, the true

Word of God. I have come for two purposes, and I will tell you again what are my purposes. I have come to excite the American sympathy, and to obtain the *moral support* of the American people in behalf of my Italy. For Italy I ask from America no navy, no soldiers, no money; but moral opinion alone.

I stated, in my first speech, that I came to America to speak to my Italians, to warn them for the raising of our Italy, in order to prepare their hearts to destroy all external and internal enemies. The other one was, to enlighten those among Romish Catholics who are not totally the slaves of their priests. Now, there has been a great misrepresentation of my feeling. No less is imputed to me than to have abused the Romanists individually, attacking their private persons rather than their system. This is a lie. I respect all individuals in their own capacity, and I never did interfere in private life. I am acquainted with many Romish Catholics in London—in my boarding-house I had always for a servant an Irish Romish Catholic, and there were no quarrels for that between us. Everywhere I have been in society with Roman Catholics; I can dine, converse, be a friend, with Roman Catholics. Let me not, then, be misrepresented. Let it not be said I wish to excite one against another—that I ask to promote any civil strife, any social dissension. I do not so, and I demand not to be mistaken in so delicate a matter by the public press. When living in Parma and Turin I have been connected with the public press; in Rome I was the conductor of a free publication, without pecuniary reward—only for the sake of spreading the truth among my countrymen. Therefore I respect, as I always respected, the public press; and I only ask that the public press here may conform itself to the public honor and dignity, and that no part of it may misrepresent me. *I am here to promote war!* but what war? Not against any individual, nor against any denomination, or race of men, only against the Popish system. I war upon opinions. Is not such a war tolerated here? Is not opinion free? Is a war of opinion, of morality, forbidden in America? You have such wars among you. In politics, whig opinion wars upon radical opinion. In the scientific world Homœopathy wars upon Allopathy.

And such is my war. Not of Protestant men upon Catholic men, but of reason and morality against what I think a tyrannical and immoral system. If I came here with thirty frigates and twenty thousand soldiers, then, indeed, the American people might well be excited; but such is not the *materiel* of my warfare—such is not the war I wage.

Some people here may say, (some of the press said so,) "You do not know the American liberty!" Suppose so! Suppose I know nothing of it from books, newspapers, particular acquaintances, a brother who has lived here for years! Suppose I know nothing of it. Well, how am I to learn of it? Why, from the press. I read therefore; but I shall find that a part of the public press of America are unconscious of, and do not sustain, their honor. I shall meet, perhaps, many of your newspapers directly or indirectly under the influence of Romanism, and then I shall have a very bad idea of your American liberty. I am a seceder from the Church of Rome to the primitive church; and in some of the press, because I am so, I am called an "apostate," while, strangely enough, others who have seceded to the Roman church are called "converts." Now, finding this in some American public journals, my conclusion is, that the Romish church is the true church of America. But I have another conclusion to draw. I am here (the men of that press continue), from England. There the crusade against Popery is very well done; that is a land where church and state are united against Popery. Yet, in that land the Roman Catholic priest can preach publicly from his pulpit, his platform, his newspaper, against church and state, against all kinds of Protestantism! Cardinal Wiseman, Dr. Cullen, and especially Dr. Cahill, have their lectures against this established religion of the land they dwell in. Whence I must draw my second conclusion, namely, that in aristocratic England there is more freedom for preachers than in your republican America.

No! I distinguish individuals from systems; and I also distinguish laymen from priests. My divine Saviour suffered publicans and sinners; but against pharisees and scribes, against the teacher sitting in the chair of Moses, my divine Saviour *never* spared the thunder of his reproach to save the people from their delusions.

Now, as they are thinking that I am promoting war, they have to advise people that I should be prevented from speaking before an American audience. Am I in Rome, or am I in America? If I am hindered from preaching against the popish system, I can but say, "In Rome, the Pope and his Inquisition only do to me as you do!"

Is it not an Article of the American Constitution, that each may worship God as he pleases? And notwithstanding in America there are societies, both Roman Catholic and Protestant missionaries, and missions in behalf of Jews, Mahometans, Pagans—still these have in America the right to worship according to the Jewish worship, the Mahometan worship, the Pagan worship. And shall I not be permitted to have a mission against the popish system? American liberty allows me to serve God in my way, and according to my conviction, and to preach in conformity with my conscience, as I do. From all parts of the world flock hither Roman Catholic priests, whose capital mission is to destroy the Protestant faith. A few years ago there were here only a few hundred Roman Catholic priests, now there are many thousands. And when the Roman Catholic priesthood rear beautiful churches, have large schools, colleges, and missions, will the poor and isolated man be prevented from preaching the Word of God according to his conscience? No! that would be against American liberty—American honor!

Among a cloud of anonymous attacks one man has signed his letter in a daily newspaper. Now, let me here repeat, I ask freedom for all, but no misrepresentation. This liberal-minded man, Mr. Lynch, stated that, calling myself a destroyer, I was intending to destroy the Roman Catholic Irishmen in this country. He says: "I am to infer that the mission of the Italian to America is especially aimed at exciting and directing the Protestant animosity of Americans against Irish Roman Catholics; and I am to conclude that he comes to destroy whatever social and citizen concord exists at present between those who agree to differ on religions." No, Mr. Lynch, no: you can infer what you please, and also conclude what you wish; but proving is a very different thing from inferring and concluding, and I cannot expect so much from you. I came not here to destroy any one. I mentioned the College of

Maynooth in one part of my speech, and destruction in another. The two topics are in different parts of my address, and do not fairly bear being joined together. What kind of fairness is this? This is a Jesuitical manner of representing, my words, and worthy of the Editor of the Irish American.

If I understand well from that letter the true aim of the writer, it seems to me that, in order to pay a compliment to the Catholic clergy (by whose influence perhaps he hopes to be elected for something), he meant to excite the Irishmen against me, and this is a kind of argument that appeals only to fear; but this is not an argument for me, because the man who has stood ten times in the field of battle, that man does not fear the thunder of any libelist, or the brutal force of any Catholic mob.

I speak now according to my heart; I will be sincere, and speak by my heart, not by fear. I have never despised nor calumniated Irishmen. I was in Ireland. I spoke to them in the heart of their country; and there I was welcomed by Irishmen. I have been in England; and, before Englishmen, I have said that the first people of the British Isles for heart and mind were the Irish people; and I pitied this generous and talented people, who were the slaves of their priests.

Mr. Lynch says, "I cannot comprehend the right of Father Gavazzi to meet me on the highway, stop me with a revolver at my head, and ask me to stand and deliver."

Mr. Lynch, you are a poor-hungry poet. I do not compel any one to come to my lectures; if they come—well! if not—well, the same. You, my dear sir, you are really a revolver, because you revolve my simple and hearted mission into an instrument to inflame the Irish susceptibility, and to discharge your own little rage.

But you complain that I am for no peace with Rome; show me the identity of the Romish Church with the Church of Christ, and then I will be for peace with Rome. But if they are the antipodes of each other, the Arctic and Antarctic poles, then, I say, no peace with Rome! because peace with Rome is destruction, annihilation of the Church of Christ.

Finally as to Mr. Lynch, I ask him, "where, Mr. Lynch,

have you studied logic?" In Italy logic teaches that to apply to individuals what is stated of a *general* system is often illogical and always a dishonesty. Mr. Lynch says, "which is right, Father Gavazzi, or the President of the United States when he called to his cabinet Judge Campbell, a Roman Catholic?"

Now, sir, when you make from my general proposition the unfair particular deduction implied in these words of yours, you act dishonestly in endeavoring to promote odium between your Honorable President, and Mr. Campbell, and me. I maintain my general proposition, namely, "Everywhere that the Roman Catholic system exists, it is against freedom and subservient to despotism." But is an *individual a system*? Illogical, unjust and dishonest conclusion! I despise calumny! I hate falsehood!

With my Italian heart and warmth I will say and do that which I have to say and do. Providence has not granted me a lady-heart, a female softness of temper, and, therefore, I speak strongly here as everywhere. I wish to enlighten Roman Catholics; I am here to strangle popery in order to save Christianity. Some say by doing so you will strangle your ancient mother, the "Romish Church." When I was a boy I loved, I worshipped, that mother; for I believed her pure. But if a son discover the adultery of his mother, he does well if he preserve his mother, but strangle her crime; and I am here to strangle popery in order to preserve Christianity.

I have a word to say of practical conclusion, which I pray you to bear in mind. I ever respect the laws of the country in which I live. I have come to America; in America I wish to enjoy, while I honor, American freedom. The Catholic will preach against Protestantism; I will preach against popery! And in doing so I shall be in my right, notwithstanding the unreasonable attack made on the subject of that "war," which has been turned into a word of accusation against me. And now let me read to you from the Word of God, according to Matthew, that very appropriate passage: "Think not that I am come to send peace on earth; I come not to send peace but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-

law against her mother-in-law. And a man's foes shall be they of his own household."

Christ did not speak socially nor politically; in these regards, there must be among men union and peace. But He spoke Christianly; and, in this regard, is there peace or war? What is there in this text? War! But what war? The war of Truth against Error? the war of Light against Darkness? the war of God against Satan? the war of Christianity against Popery! No; millions either of Catholics or pseudo-Protestants, shall not be able to prevent me from that divine war!

LECTURE II.

THE POPE AND HIS DOUBLE-HEADED SUPREMACY.

THE subject of my lecture for this evening has been announced as the "Tyranny of the Pope." In fact, his is a real tyranny, but my address may more properly be said to be upon the spiritual and temporal supremacy of the Pope. I will first speak of the spiritual, then of the temporal.

As a beginning I have one thing to observe. I suppose that from the time of Christ to the present, Christianity has been one and the same thing. Age after age the speakers on Christianity have repeated, always will repeat, the same thing. Therefore, in coming to America to speak upon Christianity, I cannot be expected to say any thing very new. I shall have some facts, especially from the continent and Italy, really new; but the substance of my lecture cannot be new. My principal purpose has been, to speak to my Italians. Mine will, no doubt, be the first clear and fearless speech they have ever heard against the Papacy; so, it is necessary, I should speak to the Italians that which will not be at all new to an American audience; but what your preacher speaks to you every Sunday will be news, indeed, and glad tidings to Italian ears. I have, besides, great hope, during my short journey in America, to speak to some other Roman Catholics. By God's blessing I, this morning, received a very kind letter from an Irish Roman Catholic who agreed with me in many things, although not as to the overthrow of the Pope's spiritual supremacy; if, then, I can prove something against the spiritual supremacy of the Pope, I shall have done some good.

It is stated in the Ecclesiastic History of St. Hieronymus, that the Apostle John was used to preach for many years

to his Congregation in these words, "Love each other." At last the Congregation became tired, and gently asked the Apostle for another speech; but he beautifully answered—no, my brethren, I cannot change my admonition to you, because, if you observe this only thing, you will be perfect; and, just so, if you will hear the same thing repeated and re-repeated in my lectures, namely, hostility to the domination of Popes, and a resolve to maintain the protestant faith in its purity against all popish aggression in your country; then will you have heard the one thing needful to maintain your religion, and uphold your liberty.

[The Lecturer now spoke in Italian, to this effect:]

Christ founded Christianity; not as a supremacy, not as a monarchy, but as a republic. The Church, then, should preserve "equality and fraternity." And, for a while, it did; while a republic, it had Love and Charity; but it was usurped into a monarchy, and then came all evil passions! In the early times each Congregation elected its own Bishop; had this freedom of election continued, then would unity, unity in all wherein it is feasible and desirable to have it, have been preserved; then there would have been no haughty Pope, no priestly King, no oppressed people; to-day there would be no schismatic differences in the Church; no heresies, no errors; there would be but one hope, one faith, one baptism, one Church, one heart, one Charity, one Lord, and one God! Under one shepherd we would all be the sheep of one fold.

From the moment that papal authority was established, the Church began to fall into schisms; the Greek Church fell away from the Latin, the Latin Church fell into fragments. Rome preserved her unity, but what unity? A unity of terror, of despotism, of oppression, of cruelty, of inquisition! that is the unity of Rome, and upon that unity stands the supremacy of the Pope!

Unity! to pretend to find it, is to pretend an impossibility. Principles only can be preserved; but to pretend to uniformity of worship, discipline, practice, is to pretend to what never can be found. In nature, there is no uniformity; each leaf, each worm, each man, every created object, differs from its kind. The beauty of nature is harmony, but not monotony. Can uniformity be found in man's

social organization ? The thing is impossible ! Some work, some rest. Some sit in lofty, and some, stand in humble, places. In sleeping, in rising, in dress, in labor, you cannot find unity even in a single family. In the living, moving, breathing, rejoicing, mourning world, there is no unity, and there never will be.

Unity ! I can find it for you. But where ? Come with me to the cemeteries, and search the tombs ; there all is uniform ; the silence of death, the solitude of death, the putrefaction of death, the worms of death, the ashes of death ; these all are there, and these are uniform—unity in the graveyard, but only there ! Uniformity elsewhere necessarily means slavery, the imposition of one upon another, a moral death !

We need no uniformity—no unity except in principles, which are of the mind, and in dogmas, which are but the expression of those principles. And to uphold this uniformity there is no need of supremacy. The primitive Christians had no pope ; without a pope there was morality, faith, and the confession of Christ. What supremacy existed then ? the supremacy of Christ, the supremacy of God ! and for this supremacy men gladly became martyrs.

But supremacy of men came ; priestly monarchy entered the Christian Republic ; struck down its ballot-box with savage sceptre, and reared its throne upon the wreck of the Christian State ; supremacy came, Rome's unity came ; the scandal of priestly arrogance came ; and with them came infidelity and immorality. What need is there for so many monarchical institutions to preserve the Truth founded by Jesus Christ ! Alas ! they are not its supports, they have ever been its overthrow ; what have the priests of monarchy, of unity always been ? the perverters, the corrupters of the people ; and if man's vices are to-day more prominent than his virtues, it is the bad teaching of false priests that has made them so. Such is the unity, the supremacy, the Christianity, of the Popes ! Christianity must return to its primitive purity ; there must be no lords ; no masters. We must be able to exclaim, Abba Father ! and my only father is God !

Supremacy must be destroyed. Say not its destruction is impossible to-day ; if true Christianity existed in the

fiery persecutions that assailed its childhood, can we not now return to its pristine purity? Let us supplant Supremacy to make room for Charity; let us own no master but God.

The seed I sow in America, I hope to reap in Italy. I am not afraid that, on my death-bed, I shall be reproached with having left my duty undone. I have spoken in America! the harvest will be in Italy. Italy! the victim of this supremacy through all the line of popes down to Pius IX.

Remember, Italians, that from this fatal source flow all the miseries that ever afflicted your dear country. Remember the Italian blood shed by ambitious Popes in the princely contestations of Apulia, Calabria, Naples, and Sicily: remember how many thousand Italian families, how many hundred Italian cities, were mourning for the Guelph and Ghibelline slaughters, prompted by German conquerors and blessed by Popes. Remember that from Stephen II. to Pius IX. our Italy was contaminated, spoiled, murdered by all kinds of barbarians, solicited and indulged by these vicars of Christ. Remember the last breath of Italian liberties suffocated by a Florentine pope at Gavianna, and under the walls of Florence: remember what more than three centuries ago wrote the greatest statesman of Europe, our sublime Macchiavelli, "that while Popes exist, never shall Italy be free," and remember finally, what this very Pius IX. has given to our country—deceitful reforms and reality of chains. These are the natural effects of the papal supremacy. Cursed!!

In Europe there are only three free countries, England, Belgium, Piedmont. In each the Pope, faithful to his retrograde mission, endeavors to excite disorder. Belgium had an interdict threatened against her if she dared to emancipate her national schools from the hands of papal agents, and free them from the fatal direction of the fatal Jesuits. Piedmont is continually agitated by drunkard and immoral bishops on account of the Siccardi Laws, which redeem the country from an unjust and debasing papal yoke. England, in return for the emancipation it has so fully and freely awarded to Roman Catholics, is menaced with a spiritual war—with a combination of despotisms to aid the

Pope in availing himself of the discord scattered by his clergy over all the land.

America, beware ! Note the signs that everywhere mark the progress of papal dominion ;—forget not the ecclesiastical pride, haughtiness, arrogance, cupidity, oppression, cruelty, assassinations ! This is no story to divert you. These are facts written by History, written for the instruction of man. England once was young. Italy once was young. Then they feared not popery—but see what popery has done in Italy, know what it has tried to do in England ! Neither England nor Italy is young any longer—but America is young. Now do the Jesuits plot ; they have lost in Italy ; and they dare to boast that they will gain in England. Yes, they wish to gain in England—but more particularly in America. Hither their eyes turn fondly. Here is a fresh stage ; what they have lost in Italy they hope to regain in the New World.

This, then, is one of my grand objects, to give you this word of warning ; beware of the Emissaries of the Pope-dom ; beware of the Jesuits ; beware of the whole system ; it is dangerous to dally with it ; security lies in doing away with it altogether. A system never satisfied with the freedom of conscience, granted to it by republican laws ; a system which naturally and necessarily extends itself out of the walls of its Churches to dominate over all other Christian denominations, and to overthrow all liberal institutions ; a system which daily increases its power by means of its confessional over bigots, of its influence over politicians, of its votes over republican atheists. It has a twofold power, and the two uphold each other ; the temporal supports the spiritual, the spiritual vitalizes the temporal. The Pope is a King ; in temporals there is no distinction between the two functions. This power has ever been fatal to civilized society ; when popery is altogether destroyed, then society is saved.

[The Lecturer resumed his address in English.]

Our questions are to examine, if there exists a supremacy in spiritual matters, if it was acknowledged by the early Christians ; if Saint Peter was appointed to this headship of the Church ; if Pius IX. has any claim to such a supremacy as the successor of Saint Peter ; or, if that be not false

Christianity which acknowledges the supremacy of the pontiff of Rome. What are to be our guides in this inquiry? Firstly, the Divine Book; secondly, History. Examining our question by those lights, we will find that spiritual supremacy is a folly.

Was there any spiritual supremacy among the Apostles? "Oh, yes!" say some, "because Christ said to Peter, Thou art Peter, and I will give unto thee the Keys of the Kingdom of Heaven; therefore Saint Peter received the power of the Key." He did. But what is this Key? The true explanation of the Key is, *the preaching of the Word of God*. This is the simplest and the most appropriate explanation; it is from Christ himself who said,—“All power is given unto me, in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you.” What, then, is necessary? On the one hand, that the missionary preach; on the other hand, that the man believe; no more is needed, (so Christ has said;) thus preaching is the Key of the Kingdom of Heaven. And those who, hearing, believe, are those who enter in it. This is the power given to Christ. Was this faculty to preach conferred exclusively on Peter, or extended to all the Apostles? Take the words of Christ after his resurrection, in Matthew and Mark, and you will find that the command to preach was given to all indiscriminately without exception, without pre-eminence, and, therefore, no supremacy for Peter in this point.

Also Christ said equally to all, according to the Gospel of John, “As my Father sent me, even so I send you. And when he had said this, he breathed on them, and said unto them, Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.”

Thus you see the same words apply to all the Apostles which were spoken to Peter particularly after his confession: therefore, the Gospel speaks for equality, and not for any supremacy.

Peter's nature was impetuous; all the Apostles were questioned, and Peter answered for all. Therefore Christ

said, not to Peter alone, but to all, "I will give unto thee the Keys of the Kingdom of Heaven."

Thus far we can find no supremacy given to Peter. If a practical example can popularize this passage of the Gospel, I am ready to quote the fact of any diplomatic body which speak and answer the Princes to whom they are accredited by means of one among them, although it may be understood that speeches and answers were made in the name of all. After receiving the Holy Ghost, Peter, it is true, spoke for all; but this I again explain by Peter's nature; he was ardent, impetuous; rather an Italian Apostle. Peter really was the first to preach the Gospel after the resurrection; not by any supremacy, but only by the grace of Christ, who answered him particularly for all the other Apostles.

Let us go to a later date in the Divine Volume; let us take the Acts of the Apostles; there too we find Peter without any supremacy. He, with John, was sent by the Apostles who were at Jerusalem, to preach at Samaria, as all the ministers of Christ preached; but, at this day, we do not hear of any bishop sending a Pope to a great distance, or to any distance, to preach the Gospel.

In the first century we have the Council of Jerusalem; not convened by Peter as Pope, but by the Christians of Antioch. This shows no supremacy given to Peter, when the teaching of the Romish church is very clear in this regard, "the Pope alone has authority to order and to collect the Councils."

In the fifteenth chapter of the Acts, we find the relation of a difference of opinion touching circumcision, upon which the Apostles at Jerusalem consulted together. Paul, Barnabas, St. Peter, and St. James were there. And whose sentence is it that decides the point discussed? Not Peter's, though he was present. St. James decides the question; he says, "my sentence is that we trouble them not." And this, we read, "pleased the Apostles and elders, with the whole Church." Does this look like Peter's being the head of the church? A Pope now-a-days, claims to himself the right to conclude and ratify spiritual questions—but Peter claimed no such right, and none such was accorded to him by his contemporaries.

Again, Peter was reproached by St. Paul, on the ques-

tion of the Gentiles who had been converted to Christ; but at this day no man can reproach the Pope, for, in the Canon Law this is a capital point; were the Pope a weak man, without understanding of his own salvation, and neglecting the salvation of the whole world, and the whole world were going to hell in consequence, yet nobody shall reproach the Pope for his weakness and his sin. This is the Canon Law, my brethren. (Applause and hisses from an individual who had frequently hissed before.)

I admire your American patience; because, in my country, when a man loses respect for many hundreds and thousands of people—— (Applause.) But the poor man is sent by his father confessor to spy out—— (Great applause and laughter.)

But the main point for the supremacy in spirituals is taken from the sixteenth chapter of St. Matthew. "And I say unto thee, thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it." But I maintain that in this text, *Peter*, *Petros*, *πέτρος*, is not the principal subject, and not the capital name; this I shall prove a little afterwards. Here I prove practically the true sense of the text. Suppose the Church of Christ may have been built upon Peter, therefore the foundation of the present Papal Church is Peter. But Peter was a man—therefore this is not a divine church, but a human church, because the Divine Church was built upon Christ, and upon Christ alone. That is the first practical conclusion. But we can find a second. In the very same chapter Peter is called by Christ "Satan." As surely as the Catholics call Peter the rock and foundation of their Church, so surely did Christ call him Satan. But a church founded on Satan is a Satanic Church, therefore the Church of Rome, which is founded on Peter, is a Satanic Church! That is my second practical conclusion. I have a third: Peter was a perjurer to Christ, because he denied Christ three times in Pilate's house. But the Romish Church is built upon this very Peter who denied Christ; therefore this Roman Church is a perjured church; and that is my third practical conclusion.

Thus all may see the nature of the two churches; that founded on Peter, and that founded on Christ. Some may

prefer Peter's to Christ's. Well, if they prefer a sort of Satanic, and perjured, and all-human church to the church of the Son of God, the Saviour of the World, I must only leave them to their choice.

Having answered practically, I now come to answer thoretically. "Thou art Peter," Christ said, "and upon this rock I will build my church." What is the rock? Now, let us not confound the matter; we have not children here to be misled by a Roman catechism. There are two words used *petros*, *πέτρος*, and *petra*, *πέτρα*; they differ in gender; the first is masculine—the second feminine; the first means Peter, the man; the second means *petra* *the rock*.* What is the rock? the confession of Peter—the faith of Peter in Christ. That is the rock on which the Church was built. "Oh!" says the Catholic, "this is the Protestant Conclusion!" Really! We shall see.

According to the Council of Trent and the Creed of Pope Pius IV., the Roman Catholic Church receives the Scriptures according to the unanimous interpretation of the Holy Fathers; that is to say, it has no Scripture at all. I defy all the Roman Catholic Divines to find a point of controversy on which all the Holy Fathers agree. Let us now see how the Holy Fathers interpret this text. It is a logical axiom *Bonum ex integra causa, malum ex quocunque defectu*.

Therefore, if *one* Holy Father disagree on this point, that alone is enough to vitiate it, and render it unscriptural. I, of course, cannot find time to quote all the authorities that might be adduced. St. Hilary, in his Sixth Book on the Holy Trinity, says,—“the building of the Church is upon this rock, namely Peter's confession; thus faith is the foundation of the Church.”

Next, St. Ambrose, on the mystery of the Incarnation, said, “the foundation of the Church is the faith of Peter;

* In this point the English language is better adapted to show the deceitfulness of the Papal system. In the Greek, Latin, Italian, and French versions, there is a quibble of words which can confound the mind of the weak, the blind, the ignorant. *Petros* and *Petra*, Peter and *Petram*, and having the same sound, are astutely used by Priests as precisely the same, in order to prove that masculine and feminine convey the same idea and involve the same object.

for it was said, not to the flesh, but to the faith of Peter, 'and the gates of hell shall not prevail against it.' There was enacted a supremacy of confession, not of honor, of faith not of order. The Rock is the faith, the confession of Christ; the Church is built, not upon Peter, but upon the faith of Peter." That was the interpretation of Fathers of the Church; and therefore my conclusion was not a Protestant, but a real Christian one.

But I will go further. What is the rock? Christ himself! In the ancient prophecy he is called the corner-stone of the building. Speaking of himself he also agrees in that saying, "I am the corner-stone." Is this a Protestant conclusion? Was Christ a Protestant? But the conclusion is from Christ himself. St. Hierom, in his commentary on the prophet Amos, says, "Christ is the rock who granted to his apostles to be also called rocks:" and, in his Commentary on the lx. Psalm, he agrees with Augustine, who in his seventy-sixth Sermon on the Word of God, says, "*The rock* is the principal name; *Peter* is not the principal name, for *Petros* or *Peter* is from *petra*, a rock, not *petra* from *petros*, in the same way that Christ is called Christ not from Christians, but Christians are called Christians from Christ." Christ was the corner-stone; and if Peter were the rock, as the Roman Catholics claim, then, as the corner-stone is placed *over*, or on, the rock, Christ should be built upon Peter, and Peter be the foundation of Christ! But surely that will not be asserted. Christ said, "I shall build you on myself," not, myself on you, Peter. I might cite Athanasius, Cyrillus, Eusebius, and many others, who speak to the same effect; but time warns me to hasten to my conclusion, which is, that Christ, not Peter, is the rock; and that Peter is not the Head of the Church, but Christ himself.

Let us now look at this in a practical way. In business, as a general rule, two heads are bad. The House of Commerce with too different heads, will shortly fail: especially when the two heads are divergent. Christ is in Heaven; the pope is on earth; the one, it is said, invisible, the other visible. Heaven and earth are very distant, and perhaps between Christ and pope will be found some difference; and, in fact, between the precept

and doctrine of Christ and of the pope, really there is a little difference. The precept and doctrine of Christ are in the gospel; (I speak, now, generally; hereafter, more particularly;) but in the gospel is there any transubstantiation? No! Any invocation of saints, Mariolatry, worship of images and relics, monks and nuns, processions, infallibility of the pope, auricular confession, purgatory, mass, works of supererogation? No! But in the doctrine of the pope, you find all these things. Therefore I conclude that between the teaching of Christ and pope there is a little difference. Well, then, I must exclude one; because it is said in the Gospel to be impossible to serve two masters. Christ or pope! and, permit me to say, I prefer to exclude the pope, in order to retain my Christ!

But there is an argument that for a visible church it is necessary to have a visible head. I do not know any such necessity. Christ promised the Church to be with her to the end of the world; therefore the Church needs no human and visible support; the grace of Christ alone is sufficient to support the Church.

Now, the Church is a body. Imagine a body with two heads, and you will have a very bad body. We know in Europe only the Austrian eagle with two heads, and oh! it is a shockingly bad body, the symbol of double-headed tyranny. In my country a skilful man said to me, "if you would prove a rhetorical proposition, to ascertain whether it is sound or unsound, imagine it represented in a painting." Practically, then, let us figure to ourselves the beautiful virgin body of the Church of Christ. Upon this charming body is a head ugly, stupid, and old, as sometimes the papal head is. Then, back of this head is a long tube, reaching up to heaven, and on top of it the head of Christ, speaking down through this tube to the visible head of the pope! This is to put into a picture the doctrine of the Church of Rome, when she says, "I have the visible head here, and the invisible head in heaven." But we will have only one head; we will be satisfied with a good head, and that is Christ.

I will follow the beautiful allegory of Saint Paul. He said, Christ is to the Church what the husband is to the

wife ; the natural head, the legal support, of his wife ; but, in no code, ancient or modern, have you a wife with two husbands. If, to a wife, another man be more than her husband, what is he ? you know ! If Christ is, as Saint Paul says he is, the husband of the Church, then the intrusion of the pope, as a second husband, what is it ? Ask in your hearts ! We reject the supremacy, because the only head is Christ alone.

We will now advance a stage in our argument ; and come to a rather interesting inquiry. If, by the New Testament, you cannot find good authority for the supremacy of the pope, if Pius IX. is the successor of St. Peter, it is *only* as bishop of Rome, and then without supremacy ; but *not* as a Pope. But here comes the subsequent question, " Was St. Peter ever at Rome ? " and therefore is Pius IX. his successor either as bishop or as Pope ? O blasphemy ! To hint such a doubt ! My dear Catholics, to exclaim, to deny, is very easy ; but answer me logically, was he really ever at Rome ? No ! Never !! The Word of God is against the coming of Saint Peter to Rome. In the Acts of the Apostles, St. Peter is well recorded, but never as being at Rome. He writes a Letter in which he says to the strangers scattered throughout Pontus, Galatia, Cappodocia, Asia, and Bithynia, " The church at Babylon salutes you." This shows he was in Babylon ; but Babylon was not Rome ; at that time there was a Babylon and also a Rome, two distinct cities and two different churches. Rome as Babylon, must be found in the book of Revelation ; but as a prophecy, not as a contemporary denomination : Rome as Babylon was not the pagan and imperial Rome, but it is the Papal one.

Again ; St. Paul writes to the Romans ; but in his Letter he does not mention St. Peter at all. If Peter were at Rome, bishop of Rome, would it be right not once to mention Peter ? He asks the Romans to salute for him Priscilla, in whose house was the church, and Aquila, Epenetus, Mary, Andronicus, Junia, and many others ; but Peter, who, say the Roman Catholics, was bishop of Rome at Rome, he never asks to be saluted, never even mentions. Strange negligence ! But no ! St. Peter never was at Rome !

Again ; St. Paul is at Rome, and writes to the Philippians. He mentions his fellow-laborers there, Timotheus and Epaphroditus, and much commends them. St. Peter, the Bishop, the Head of the Church, he never once names ! Strange negligence ! But no ! Saint Peter never was at Rome.

Again ; St. Paul writes from Rome to the Colossians. He clearly remembers Tychicus, Onesimus, Aristarchus, Marous, Justus, as his only fellow-workers unto the kingdom of God. Where is St. Peter, the Pope of Rome, the Vicar of Christ, the Supreme Head of the Church ? Strange negligence ! But no ! St. Peter never was at Rome !

Again ; St. Paul writes from Rome to Timothy, and says, "Only Luke is with me." *Only* Luke ? Strange negligence—to omit St. Peter, the Head of the Roman Church, the Bishop of Rome, the dweller at Rome ! But, my friends, it was no negligence—for Saint Peter never was at Rome—and was never at Rome for the simple reason that Rome was not his apostolate. Scripturally speaking, (that is to say infallibly) St. Peter was appointed apostle to the Jews, as St. Paul to the Gentiles. Accordingly, the Word of God speaks of St. Paul in Rome, the metropolis of the Gentiles, and does not mention St. Peter at all. because that was no place for him. Was not Rome his place ? St Peter at Rome, as the apostle of the Jews, should be the same as in the present time to have an apostle to the heathens in Petersburg, or an apostle to the Mohametans in London. The ancient Italian poet would say, *non est hic locus*. And then of the two one : either lie the Scriptures when ascertaining the apostolate of St. Peter for the Jews ; or lies the Papal Church when ascertaining the presence of St. Peter at Rome, where the Jews were a nonsense more than an exception.

But there is still one great argument to be met. CARDINAL BELLARMINO and many others say that this silence is a proof in favor of the going of St. Peter to Rome. I have read American history. I have traced the deeds and movements of the great men whom her soil produced, and the great men who have been wafted to her shores. I have read the history of Napoleon, I mean Napoleon the *Great*, mark you ; I have made myself acquainted with his move-

ments ; I do not anywhere read that he ever came to America. Here are two strong concurrent proofs ; here is irrefragable testimony that Napoleon never was in America ; but according to the theory of Cardinal Bellarmino and the Jesuits, Napoleon the Great, beyond all doubt, visited America ! So is the visit of St. Peter at Rome proved by the silence of the Bible.

But St. Peter was at Rome after all ; because there remains one strong argument, the monuments ! Let us take care ; he may have been at Rome ; let us see what say the monuments. First noticing that Papia says, St. Peter was at Rome, and wrought a miracle against Simon the magician ; but you remember how lightly the Church of Rome deals with Papia ; she rejects the miracle, and the logic of the people rejects the going to Rome. Now, for the monuments. Some are prisons, some others are fountains to whom people attach great importance by way of tradition ; but as no contemporary history mentions them, as the earliest Christian writers do not record them, so we reject the prisons and fountains of St. Peter, as we reject the purgatory of St. Patrick. Another great monument is a Church where it is said, Christ appeared to St. Peter flying from Rome, reproaching him in these words, " I go to Rome to be again crucified." But as such words are eminently unscriptural ; because against the mystery of Christ's resurrection ; against what Paul says about the infallibility of Christ ; against what St. Peter himself wrote, namely, that Christ cannot be more crucified, and die again ; so we reject the monument as derogating the infallible wisdom of Christ. When a fact is proved by such tales, it must be a tale itself ; and we maintain to the honor of our Divine Redeemer, that He never said, what was impossible for Him to accomplish. Popes can be liars and impostors. Christ never. But now comes the best. Cardinal Wiseman, so called, says in one of his last lectures in London, that the worship of the Chair of St. Peter in the Basilica of the Vatican proves the presence of St. Peter at Rome ; because, if he was not at Rome, what, says the Cardinal, would bring his Chair there ? We have, I suppose, at Washington a monument which came from Italy ; say, a work of the great Thorwaldsen. If, after two or three centuries, the American people

were to say, "Thorwaldsen lived at Washington ; for, look at this monument !" how very stupid that would be ! Can a chair not be carried from one place to another ?

But, there is more. Cardinal Wiseman says, "I am certain of the mission and presence of St. Peter at Rome from the presence of the Chair of Saint Peter in the Basilica of the Vatican."

But I will easily prove the Chair an imposture. Cardinal Wiseman never saw this Chair, it is one hundred and twenty feet from the ground, under, not a shrine, but a tabernacle of brass ; for it is made a holy object, and enveloped in mystery. In the beginning of the present century, two Catholics, a monk and a priest, by order of the French government, examined this Chair, and of course without its brass petticoat. Those two examiners were Champollion, the great and celebrated antiquary, and the Abbé Lanci, a professor in the Roman University to the present day. What say they, two ocular witnesses ? I have in my possession a document, (and, thank God ! I have it in New York, where no one can say to me, "you lie !") written by the latter famous linguist and archeologist, with the description of the celebrated Chair, with these remarks from the same Lanci,—“I have examined the Chair of St. Peter at Rome ; it is not of the age of Augustus, but belongs to the fifth century of the Christian era ; its architecture was not yet discovered in the Augustan age. To my great astonishment, I found in this Chair twelve little plates of ivory, on which were sculptured the twelve labors of Hercules ; so that, in my opinion, it was the chair of some of the Emperors, or some Consular man, in the decadency of the Roman Empire.” Now, if this Chair was made five hundred years after Peter lived, certainly Peter never sat in it. This is mathematical. Therefore, this Chair is no monument proving the presence of St. Peter at Rome ; on the contrary, as this Chair is a gross imposture, so, also, is the presence of Peter at Rome.

This Chair is now in the Basilica of the Vatican, not, as in a museum, an object of curiosity, but as an object of worship ; and, at this day, priests pray upon the breviary, and mass is celebrated, in honor of this Chair of St. Peter. The chief Altar is splendidly adorned ; wax-candles are lighted, prelates and cardinals kneel around, and worship this

Chair; the Chair of some Consular man, perhaps not even a Christian, perhaps a very bad epicurean; and in such a way the Catholic people are deceived about the truth.

Thus far we see, neither from the Divine Book, nor from the monuments, any proof of the title to this assumed supremacy. And, then, what is Pius IX.? He cannot be successor of St. Peter who was never at Rome; and, although successor of St. Peter, he cannot claim any plenipotentiary authority which was not granted to Peter himself. Therefore, what is the pretended supremacy of Pius IX.? An imposture!

I will now take the shortest route through the rest of my argument.

I have stated that, at the first, Christianity was equal; among all, pastors, bishops, rulers, there was a true republican equality.

It is beautifully said in the *Revelations* that the twelve gates of the Holy City are built on twelve stones, each for one Apostle: no rock selected among them on which all were to rest; but twelve stones, equally for all, and in all.

We read of St. John who sent some devices to seven Asiatic Churches; had there been a Pope, he would have taken no such liberty. All the ancient monuments prove that the true primitive Church never recognized a Pope, always looked on the Bishop of Rome only as on any other Bishop. In 381, the General Council of Constantinople accorded to the Bishop of Rome the first seat in the Council, but only as the bishop of the metropolis, and not by any divine appointment. And this is the historical explanation of some few facts in which it appears that the Bishop of Rome was consulted in certain questions that arose in the primitive Church. He was so consulted, not having inherited supremacy, but only by special consent of the implicated parties who took him either as mediator, or as judge, and so for being the Bishop of the metropolis of the Roman Empire. Exterior accidental honor, without any claim or right to natural supremacy. At the Chalcedonian Council the Bishop of Rome and the Patriarch of Constantinople were placed on an equality. The only one Council who granted unbridled authority to the Bishop of Rome was an obscure

African one in 648, which styled that Bishop as *Pontifex Maximus*. But mark the date, mark the men, and you will conclude rightly that this was a pure intrusion perpetrated by ecclesiastic partisans.

In Italy, as in Spain, there have been independent churches, even when in Rome the simplicity of her Bishops gives place to the ambition of the Pope. In Ireland, the Christian church was totally independent, and had no connection with Rome, until Henry II. conquered the country. And whence came Henry's alleged claim to the island? From Rome! Pope Adrian issued a Bull, calling Henry King of England, and Lord of Ireland—and granted him the territory of that island, only subjecting him to a tribute of one penny weekly for every house in Ireland. This tax was well known as the "St. Peter's penny." The Irishmen who are now so fond of the Pope, were before that time independent of the Pope; the glorious church of Saint Patrick flourished, a lamp, a star of Christianity in the West, only because unaided by, unconnected with, Papal authority!

From Holy Writ, from monuments, from Ecclesiastical History, we have proved that this supremacy was an unwarranted intrusion into the pure Church of Christ. But our proofs are not yet exhausted; secular history supplies them in abundance. Who empowered the simple Bishop of Rome to judge the metropolitans? A law of Gratian and Valentinian II., in the year 378. By such a law when all metropolitans obtained power to judge the inferior clergy, the Bishop of Rome obtained the highest to judge them all, without appeal, as his sentence was declared final. First step towards supremacy. Who granted to the Bishop of Rome, then judge of the metropolitans, the title of "Director of all Christendom?" A decree of Valentinian III. and Theodosius II. in the year 445. This decree paved the way for the Pope to become master rather than tutor or shepherd of the Christian flock. Second step to supremacy. Then the celebrated letter of Justinian to the Pope in the year 533, not only recognizing all previous privileges, but enlarging them, and entitling the Pope and his church to many immunities and rights, which afterwards gave origin to the pretensions displayed in the Canon Law. Third step to supremacy. But over all was the edict of Phocas,

in the year 606, constituting the Bishop of Rome as "Universal Bishop." No wonder, if after such a denomination the Roman Bishop forgot the Christian equality, to assume the pride, the impertinence, the violence of Œcumenical Dictator. Fourth step to supremacy. Now, I ask all sincere Christians, where is there in all these steps a sight of divine institution? They are historical, but not scriptural; they are facts, but not of divine ordination. There we have emperors, no Christ; we have edicts, no Gospel; we have usurpers, murderers, no Holy Ghost. And this is the origin of the papal supremacy! This is Popery, Popery! Bow before the eastern potentates, they are your masters and your divinity—from them your authority came—to them you are entitled for your power and grandeur—in the pages of their licentiousness, their cruelties, their spoliations, their murders, you will always and only find the true history of your supremacy. God was just when he permitted that the title of universal bishop was granted by an assassin to the Pope—universal Bishop means universal assassination of Christian rights.

A few years before this title was granted to Boniface, Saint Gregory the Great wrote in a letter, "any one who shall assume the title of Universal Bishop is an apostate, and the forerunner of Antichrist." Therefore Boniface, who first assumed, and every Pope who has since borne, down to Pius IX. to-day, who glories in, the name of Universal Bishop, is, according to this writing of Pope Gregory the Great, no more than the precursor of Antichrist. And therefore Papal supremacy is an intrusion, is a folly, is a crime.

I will now answer a question put to me, not only by the kind Irishman who wrote to me, but also by the clergy of Turin, who were willing to agree with me, save in demolishing the spiritual supremacy of the Pope—because (such is their apprehension) thus the Church would be without a head, and unity would be lost. This is the result of having been born in strong prejudices, and never having drunk knowledge from the pure and uncorrupted Word of God, for such is the case in Italy, even among the best part of the clergy. Do you fear for Christian unity without a Pope? The primitive Christians were united, and had no

Pope! Was not theirs a true church? Peter and Paul call them "sons of the saints, and saints for themselves, royal priesthood, the people of Christ and God," and they were without a Pope. We can have as much unity in dogmas, in the principles which are the foundation of the church, and all without Popes. Our union is in Christ, in his teaching, in his Word; with that we need no pope for a head; a human head passes away, and is always subject to be fallible: Christ alone is forever; the word of God is alone infallible, and forever; and therefore true unity cannot be obtained under the Papal head; Christ and His word alone can secure it forever. This early church, this pure church, without an earthly head, without a Pope, was it for that reason a weak church—void of vital energy—of activity—of vigor? No! Basilides, Valentine, and other heretics arose against that Church when she had no head upon earth, and the Church crushed them.

As I stated in my Italian address, uniformity in discipline, in externals, is impossible; it is not in nature. In nature there is similarity, but no equality. Only in the graveyard can that be found; silence, solitude, rottenness, worms and ashes! there is equality, there uniformity—but never in life! *Unison* is impossible—*harmony* is the best Word of God. We will allow little differences, unimportant variations in externals, but we will have unity in dogmas, in principles, by the Gospel, and by Christ!

I have no time to-night to treat the second part of my subject—the temporal power of the Popes; but I will speak of it again, a subject so vital to my dear Italy. (See Lecture 5, 1st Course.)

Upon the Spiritual power, I say, in conclusion;—Do not fear; we have Christ, his promises, his assistance, his grace, his power. Christ Himself suffices for all, to all; and, without the Pope we can be united in Christ, for Christ, and by Christ.

Is the present Church of Rome that of Christ! He said the gates of hell shall not prevail against his Church; He said to his Church, "do not fear, for I am always with you!" Is Christ at this day with the guardian of the Church of Rome? Is his grace, at this day, the support of pope and popery? No!

To day, not Christ, but French bayonets and Austrian guns only uphold the Church of Rome. If I am to distinguish the Church of Christ only by the assistance of Christ, and if I find the Church of Rome supported only by politics, by the world, by a Spanish army, a Neapolitan army, a Swiss army, a French army, an Austrian army, by Prussian and Russian patronage—then do I know that the Church of Rome is not the spiritual Church of Christ, but the apostate, material, despotic Church of the man of Sin.

Change your guardians, and we will change our opinion : but whilst the Pope sits down on a throne of corpses and skeletons, surrounded with soldiers and executioners, drinking from a jewelled cup the tears and blood of his fellow-creatures, we cannot recognize in him anything of divine origin and representation, but the Anti-Christ !

LECTURE III.

MONKS AND NUNS.

THE subject of this evening's lecture is **Monks and Nuns**. We shall prove that both are useless, and not only useless, but dangerous, to the Church and to society.

[The lecturer spoke in Italian to this effect :]

In the beginning of Christ's Church there were no monks. Did Jesus Christ institute monks? No! Were monks necessary in the apostolic times? No! If primitive Christianity could please God, if the truth could be attested by the blood of martyrs, without monkish institutions, so, to-day, can the Church of Christ exist without monastic Corporations. Whence came these corrupt and unchristian Institutions, as I will show them to be? What was the cause of their introduction? Disorders and scandals were their parents, and the children have not belied the character of their parents; disorders and scandals, introduced into the Church, fostered in the Church, by the Pope, were the sources of monks and nuns. When there were no Popes, Christians were according to the heart of God. When the Pope came, he brought with him ambition, tyranny, pride, splendor, luxury, vice; and then entered into the Church scandals of every kind. With a corrupt prince, a corrupt court, no wonder the body of the clergy became corrupt—they became a clergy only of disorder.

To check the increasing depravity of the clergy, men of no doubt good intentions, founded families of monks under strict vows; they were intended to be, and perhaps, for a time, they were, retreats from the vices of the secular priesthood; but they could not continue so, long; they sprung from immorality; their religion was, not the pure

stream of the gospel, but a polluted current which had flowed down to them through centuries of abuse; and, before long, the immorality of monasteries even exceeded that prior immorality from which they had been designed to be a retreat. They were intended for good—they were of some use for a short time—but the epoch of their usefulness died out; and then they became a great evil. But look back again, for a moment, at their origin—what must we conclude?

If into Christianity had not been introduced the popedom; if, with the popedom had not been introduced, as a necessary consequence, demoralization and scandal, never could there have been need of religious corporations; thus we may call these monastic institutions the handiwork of those usurping Popes; and therefore conclude that they are useless to Christianity.

But they are more; except for a short period after their foundation, they have ever been highly hurtful to Christianity. Through them came endless dissensions in the Church. The Dominicans made war on the Franciscans, the Franciscans on the Dominicans; all made war upon the Jesuits, and the Jesuits made war upon all. The regular clergy made common cause in one thing only, namely, hating the secular, and the secular, in their turn, cordially hated them. All this hatred—where? In Hell? No—in the church of Charity and Love!

But those several orders, did they hold together, each to itself? No! They became corrupt, and fell into fragments. The Franciscan order, for example, divided into a hundred re-forms, each hating the other. They were so wholly separated not only in practice, but in dogmas, that a stranger would not know they ever could have been one. There were countless schools of theology opened, and in them was accumulated every abuse, every absurdity, that could be raked out of the sinks of Pagan idolatry; legends the most stupid, superstition the most prostrate; worship of saints, relics, images, pictures, rosaries, benedictions, absolutions, pardons for sins committed and sins *to be committed*. This was the *farrago* they brought in, until in the heart of Christ's Church a *shop* was opened for the sale of such abominable commodities!

"Oh! but," it will be said, "the objects of art, the splendid works of art, they have given rise to!"

They have; and against art, in its place, you will hear no word from me. In public places, for temporal uses, let the arts flourish. The arts are Pagan in their origin; what can they have to do with the spiritual creed of Christ? In the theatres, the forum, the palaces, the temples, of those who knew not the true God, in the ruins of Herculaneum and Pompeii, there the arts are found in their place. In the Church of God, they are but a distraction. Objects to please the sense in the Temple of God the Spirit! they are useless, they are hurtful, like the societies to whom they are traced. Where did the first Christians worship? In the cemeteries, in the catacombs, amidst material decay, dust, and ashes, but with simple freshness of spirit, in hopeful purity of heart. Where were the magnificent temples of ancient days? At Dodona, Cyprus, Delphos, Athens, Ephesus, Rome—and in them Devils were worshipped: in the splendor of the temple, not God, but Satan is adored. Go to Rome; in America you will not find any building that can at all compare, in point of magnificence, with the Papal Temples. And may God preserve your simplicity in this point of worship! Remember from whom you came. Not from paganism, but from the pilgrims and the martyrs. Their worship was in spirit and truth. Their chapels were no gothic churches ornamented with statuary and crosses; but modest halls decorated by the virtues of their worshipping, and filled not with organ's masterpieces, or trilling selections by half-theatrical singers, but with psalms and prayers, and sermons emulating the fervor of the first Christianity. May God spare America from Romanizing in the beauty and splendor of its churches, for that is the decline of Protestantism! We go then to Rome to witness the magnificence of its temples. But, at what cost have these been reared? The sweat, the groans, the tears, the blood, of thousands of Roman families! A Roman plebeian addressing his fellows in the Piazza Navona, and pointing to the splendid Palazzo Braschi, built by Pope Pius VI., said: "You see that palace—how beautiful, how magnificent it looks! but, take a knife, pierce any wall, any portion of that palace, and the blood of Romans will flow from the

wound!" And so I say to you, make ever so small a puncture in the walls of any convent, any splendid Catholic Church, and tears and blood will flow from the wound.

But, the world loves splendor—to be dazzled—to be deceived. This is human nature, and the Jesuits know it, and deceive most admirably. These, of *all* the tools of Rome, are the most dangerous; the most pernicious. They wear a mask of humility and sanctity—the world is deceived by the appearance of things; the Jesuits humor man's weakness, and plot against his body and soul!

Wo to the people among whom they take root and flourish; when I find their schools, their churches, in a country, I tremble for that country. I do not go to theory, I go to facts, to history. The Jesuits have ruined Portugal, Spain, Mexico, France, Italy; and the Jesuits will ruin America if America—

[The rest of the sentence was lost in the applause of the audience.]

The Jesuits are the synonyme of oppression and death. Commerce, the arts, science, literature, nationality, die in their presence; where they enter, blindness and slavery follow. We, *we*, of Italy know it, for we have felt it. What was the first cry of Liberty, uttered in 1847? "*Fuori i Gesuiti!*" "Away with the Jesuits!" and they quitted Italy, (leaving a few behind in disguise, to sow the dragons' teeth and await the birth of discord,) and tried England and America. But a change came; Pius IX., restored to his pontifical chair by the spiritual French and Austrian bayonets, restored all the despots of Italy; and then Austria took the Jesuits by the hand, reinstated them in Italy, and threw round them her protection. They are now her tools—and they suit her. By them she hopes to do more mischief to the human race than she can accomplish by her legions of armed men. The Jesuit loves to teach youth—he breaks the young spirit—emasculates it—it never can burst into manhood; and when the youth of a nation are the pupils of the Jesuits, the manhood of that nation is prepared to be the willing slaves of the despot.

I speak not now for my Italy, but for your young America. If you wish your youth corrupted, your commerce stagnated, your arts arrested, your temples filled with cursings, your

courts with perjuries, your streets with assassinations,—countenance the Jesuits! but if you wish to keep your prosperity unbroken, your liberty untarnished,—keep far away from you this pestilence of the human race.

[The Lecturer resumed his English address.]

“Why do you speak against monks and nuns?” because, as *Æneas* says in *Virgil*, “I have seen these miseries, and was a great part of all.” A transparent newspaper, printed in New York, to the service of the Jesuits, in the French language, says, “this is the practice of all perverts from the Roman Church, they vilify the Church they have left; but when a Protestant becomes Roman Catholic, he never speaks against the Protestant Church.” Is it true? I beg pardon of the Gallic writer for having my respectful doubts of his remarks. In England, for a hundred cases, take for example Mr. Lucas, the convert from Protestantism, and editor of the *Tablet*; he is not such a very pacific, lamb-like gentleman, and his ink-stand looks rather gall than milk. For America, leaving apart the Brownsons, the Ives and company, it seems to me that the usual phraseology of the editor of the *Freeman* proves precisely the contrary to the statement of the *Gallican Courier*; and shows by facts, that the mouths of these new-Catholic bodies are acquainted with the rage of the vipers and the venom of the aspics. But we will pass that, and suppose the statement of the paper quite correct. Now, what is that a sign of? In my Italian logic, when a man leaves a Church, and says nothing against that Church, it is a sign that he has nothing to say against it. Do you think, when a man becomes a Catholic, he, at the same time, becomes quiet, kind, benevolent, peaceful, like Father Newman in England, who was never known to calumniate any one? And, while speaking of conversion, I will make here a short digression better explaining my present topic. I was in England a few weeks ago, and there I read the reason given by the son-in-law of the Bishop of Bath for becoming a Roman Catholic. He says, “in the Anglican Church there are but two sacraments, in the Roman Catholic I find seven, and I like to have seven sacraments rather than two. Also, the Roman Church has that great source of morality, auricular confession, and I like auricular confession too. Finally, the Roman Church has the Divine bless-

ing of purgatory, and I like very much to enjoy purgatory." Well! these seemed to him very good reasons to enter the Roman Church; he was quite free; and, accordingly, he became a Catholic that he might have the use of five additional sacraments, that he might be benefited by auricular confession, and that he might be washed and refreshed by purgatory! That pleased him; but, I must say, it is very bad to my taste. Now, this gentleman does not speak against Protestantism; but, what is the reason? Why, because he found no defect of Christ, of Gospel, of Faith, in the Protestant Church, and quitted it only because he was in want of seven sacraments, auricular confession, and purgatory! We have nothing to say against his conduct; he knew best what suited him. But, when we came out of the Roman Church, we left behind us much to speak against;—the imprisonment of the Bible, the revival of the worst paganism, the massacre of all religious and civil liberties perpetrated under the mask of a Catholic Church; so that, being sincere, it is impossible for us to be silent. And thus it is that I stand here to-night, to speak against the system of Monks and Nuns.

Now, I simply ask, were there monks in the beginning of the Church? No! Did Christ institute them? Never! Did the Apostles have them among them? No! For five centuries of the Christian era there were no monks, and this was the precise time when Christianity was best and purest. Therefore, my first conclusion is, if the apostles and primitive Christians were true Christians, without monks, we, at the present day, can be true Christians without monks, and thus, very clearly, they are, *at least*, useless.

But I will be just. I will say that, at the era of their institution, they did some good for Christianity. But why did they do it? Because Christianity was then demoralized; so much demoralized that, by comparison, the monks appeared good. If Christianity were then purely practised, the monastic system would never have existed. I will not disparage the good they gave in their ages, comparatively to the evil of Christian society; but I am in my right when I curse the cause which originated such institutions, to make them a blessing for the Church of Christ. To explain;—when papacy arose to power, splendor, grandeur, and temporal authority, then disorders of every kind

were introduced into the church. Then Basilius, Benedictus, Bernard, Columbanus, Bruno, and many others, thought proper to institute monastic orders to prevent more disorder, or, properly speaking, to preserve in the cloisters as much as possible, the morality of the primitive Christians. But, if there never were a Pope there never would have been in the Church scandal and disorder, and therefore there never would have been any necessity for monks; and if we have monks at the present day, it is in consequence of the disorders introduced into the Church by papacy. In the thirteenth century, again, to such a pitch had disorder risen in the Papal Churches, that there were almost no preachers of the Gospel, and for this reason Dominic Guzman instituted the order of Dominicans, that they might preach the Gospel to the people. More and more. Notwithstanding the hundred monastic institutions, the Prelacy of the Romish Church, including the monastic one, became so exceedingly intemperate, according to the statements of St. Bernard, St. Anselmus, and others, that St. Francis of Assisi found it necessary to introduce the Franciscan order, to oppose the luxury of the Papal Church, that, by their pure and simple lives, they might counteract the effects of the grossness and impurity in which the clergy lived; thus, monastic foundations are always traceable to the popish system. Again, in the sixteenth century, so universal were idleness and licentiousness among the popish clergy, even in the court and in the person of the Pope himself, that Cajetan Tiene thought proper to oppose those evils by instituting his regular clergymen, whose temporal and operative life might correct, or at least serve to reprove the unbridled weakness of those consecrated Sardanapali. And thus always the monastic institutions were originated after the inexhaustible corruptions of the Popish Church.

Are they useful at present? No! After their era they were useless; to-day they are dangerous. All kinds of discord came from the monastic system. Let us see how they affected the boasted unity of the Roman Catholic Church. The Roman Catholics say, "we only are united, the Protestants not." But what kind of unity is there in the Roman Catholic Church? If papists speak of unity in dogma, I ask all papists in *bona fide*, are not all Protestants united

in dogma? If any Protestant deny any fundamental dogma, his denial is rejected as heretical. We believe in the unity and trinity of God, in the incarnation of Christ, and so forth. What unity does the Roman Catholic enjoy which the Protestant does not? In exterior worship, as I have said in my second lecture, unity is impossible, because against human nature; and it is not desirable, as uniformity in worship is synonymous of death. And thus the divisions among Protestants, in that part, are good, because more natural, and conducing to more goodness. I quote from the great Bacon, very properly, in my subject:—"The waters of the sea," he says, "when agitated by storms, appear dark and turbid upon the surface, but the bottom of the sea is quiet and clear; and, when the surface becomes tranquil again, then the water is more clear than it was before." And just so are small differences among Protestants—good for maintaining the purity of the Christian faith; after the storm, when the winds are hushed, when the waves have subsided, it is more profound, more devout than before. Such are the variations among Protestants; but those among Roman Catholics! oh, how unlike they are! Catholics say to the Protestants, "because you are not united you are heretics." Oh! If differences constitute heresy, the first heretic in the world was the Church of Rome. All is division in the Church of Rome! Now this is not all. Papists enjoy, correctly speaking, two unities. The first is the unity of the hierarchy. There are laymen, low ministers, priests, bishops, archbishops, patriarchs, cardinals, pope. It looks very well by distance, but where parties are always dominant and never dominated, where others are always obliged to carry the yoke in silence, reason being a crime, there the inquisitorial system is called unity. But is this the unity of Christ? No! but of despotism and slavery. The second unity of papists is the strong uniformity in them of lies. Everywhere, that there are Romanists, you find that, in all their antisciptural practices, everywhere they believe the same. And the more their mummeries are unscriptural, the more they are uniform in doing them. If they had not this unity, alas for their whole system! based upon a lie, (viz., human headship,) it is by unity of lying alone, that it can be upheld even for an instant.

Where is then their unity, in which they so much pride themselves? Do they really enjoy any such unity? No! And firstly no unity of heart. Any one acquainted with the old Continent, (and perhaps what I speak of may be found a little even in America,) knows that between priests and friars there is perpetual war. Priests and friars differ in this; the former are the *secular* clergy, mixing with, and having their mission more directly among society, the world; the latter are the *regular* clergy, bound by monastic vows, conventual rules, and cloistered life. How, think you, do these two divisions of the priesthood like each other? Between them, my dear brethren, there is the same harmony as between dogs and cats, to the great scandal of the Community. We must therefore arrive at a conclusion. Reasoning not in a sectarian, but in a Christian way, as Christ never instituted monks, and ministers are of necessity for evangelical purposes, as priests and friars cannot peacefully live together; so, all monastic institutions must disappear, as really dangerous.

And now comes the best. Protestant differences do not interfere to destroy peace and charity and good feelings among Protestant ministers. I speak of true Protestant ministers, because I know that where the ministers are Protestant in name, but papistic in fact, they despise the others, to declining to shake hands with them. That is Popery in Protestant disguise; and such revolting conduct is not to be imputed to the true Protestantism, but to the papal Protestantism still increasing in your country. That is a specimen of the union among the monastic orders in the popish system. Each order exalts itself over all others; and, in doing so, it praises above all its saints, its writers, its men, its establishments, its riches, its numerous families. Could unity be found natural, it would be without bad emulation. But the real case is, that each order attempts to diminish the influence of the others, to invalidate their renown, to attack their morality, in a word, to destroy their good standing before the people. In a general way, that is the heart, the language, the daily proceedings of these institutions. I could exemplify my statement by quoting the universal opinion of the Catholic countries acquainted with monastic orders, that no good feelings exist between monks and friars, between friars and regular clergymen; also that no good feelings

exist between monks and monks, friars and friars, regular clergymen and regular clergymen of different denominations; more, that no good feelings exist between the members of the same family even invoking the same Patron, and the same rule, a few examples will suffice to enlighten the Americans who look only superficially, or by distance, or from the exterior, on those holy and enviable institutions, the refuge and safeguard of practical peacefulness. The Franciscans conventual opposed to the Franciscans zoccolanti, the zoccolanti opposed to the Franciscans capuchin; the capuchins opposed to the Franciscans reformed; the reformed of Spain opposed to the Franciscans reformed of Italy: such are the lambs of Saint Francis! And so forth; because no fraternal understanding exists between the Augustinians with stockings, and the Augustinians without, nor between the Carmelites with shoes, and the Carmelites without, nor between the Camaldulenses with leather shoes, and the Camaldulenses with wooden shoes. And so forth; because Barnabites, Schoolopians, Somaskes, emulate each other in the same way; and these (few individuals excepted) are all against the Jesuits; and, in revenge, the Jesuits, under a varnish of great respect for all, despise all, and establish themselves over the ruins of all others to promote alone "the greater glory of God." So in the Romish system we have the religious masquerade of many different clothes; the white, the black, the brown, the red, the azure, the gray cloak; and as the cloak is different, so also is the heart. Such is the unity of heart among the monastic institutions; therefore they are really dangerous.

But secondly, no unity of doctrine. Everywhere is there to be found in the Roman Church great division in teaching and opinions, as every monastic order has a peculiar school; and as each school differs from others in theories and forms. Augustinian, Thomastical, Scotistical, Molinistical systems in a perpetual war among themselves; and not a war of kindness and mutual friendship; not a war conducting to the victory of truth, by explaining its way; but a war of bitter controversy, of eagerness; more to gratify the ambition of the religious corporation, than for the edification and instruction of the Christian people. There are profuse sophistries, subtilties, witticisms; and scarcely the simple

theology of the Gospel. Then all teaching remains doubtful and confused for the chair, for the pulpit, for the confessional. Is it clear and one, thanks to these monastic schools, in the popish Church—the doctrine of justification? no; of predestination? no; of grace? no. I know myself when I say, "*quorum pars magna fui.*" Not only the fellow-scholars, but the graduates, the teachers accuse each other as Pelagians, or Semipelagians; as Manichees, or Jansenists, and that cordially. In the question of the immaculate conception of the virgin Mary, for example, Dominicans and Franciscans agree together as fire and water; and, sanctimoniously, they exchange the name of heretic. Is this the emulation praised by the great Apostle Paul for charity and better works? No, this is emulation for evil. And by such a division, they, who call themselves the strongest supporters of public morality by auricular confession, have reduced this so-called sacrament to be the distillery of lust. We are obliged to their schools for a hundred opinions about sins, the result of which is that you can find always a monastical confessor ready to consider your fault not as a *mortal* one, but only as a very little *venial*, deserving absolution and pardon. Such is their union in doctrine, and therefore they are really dangerous.

But that is not all. Thirdly, no union of worship. Almost each order keeps its own worship, different from others in prayers, in dresses, in ceremonies, in singings, in all—and not only in secondary matters; but in the leading point of the popish worship, namely, the mass, which is celebrated among the different species of monkery with so great a diversity of forms and words as to make us believe the unity in that point a very indifferent thing. But to abridge my way, let me only remember the beautiful varieties of Virgin Mary introduced by these monastic institutions. Hence you have Mary of the Rosary, Mary of the Carmel, Mary of the Cincture, Mary of the Seven Swords, Mary of Providence, Mary of Mercy; and so forth. Certainly Virgin Mary in the brain of the Pope is only one; but in the material understanding of the people she is worshipped not as Virgin Mary, but as the Mary of the Dominicans, of the Servites, and so on. I speak for the Romish Catholic countries of the old Continent, and there the generality of the people be-

lieve more in one Virgin Mary than in another ; and prayers, and supplications, and vows, and offerings, and pilgrimages, are rather for one Mary than for another. And the monks laugh, because by such gross credulity they fill their pockets with the money of the simple. In that they agree everywhere ; and present themselves perfectly united ; but their agreement in making money is at the expense of the union in worship ; therefore they are really dangerous.

I ask now all *bonâ fide* papists, can you reproach the Protestants as heretics because they differ in their worship ? Have you not such differences among you ? And if, notwithstanding, you style yourselves Catholics, let the Protestants call themselves Christians without any heresy at all. Also, I beg it may be understood that differences in worship among Protestants are not conducting to idolatry or superstition ; but they are intended to approach more and more the simplicity of the worship of God, in spirit and in truth. And finally, I will declare especially, after my particular observations, that if any material novelty and pagan variety is to be seen introduced in some high churches improperly called Protestant ; that proceeds, in spite of the true Protestantism, from certain ministers who think popery a hundred miles distant.

To conclude this part of my Lecture, I must say that from these monastical cages leaks into the Church division of every description. All is at variance with the Gospel. Who introduced the invocation and mediation of the saints ? Monks. Who supported the worship of the images ? Monks. Who dreamed the almost co-divinity of Virgin Mary and her *hyperdulia* worship ? Monks. The visions from purgatory ; the tales and legends about saints ; the miracles and marvels from all and for all, are the inventions of monks. They obtained a pontifical patent to monopolize some new discovery in behalf of the popish spiritual materiality. Thus we have the patent rosaries, the patent scapularies, the patent strings, the patent straps, the patent blessing of St. Francis, the patent bread of St. Nicolas, the patent measure of the feet of Virgin Mary, and some other dozen of patented idolatries to the increase of pure devotion among the Romanists ; and, of course, to the extent of the elastic purse among the patentees. So that not only

the division, but the blindness, the stupidity, the idolatry, in their grossest sense, proceeded from these monastic institutions. Therefore they are really dangerous, and as dangerous they must disappear.

I know the answer that will be given by politicians in these days of organization, "monkish corporations cannot be prevented nor forbidden." If not in a religious way, certainly in a political one they can be. The parallel between civil, beneficent, scientific associations, and the monastical is incorrect: the former are not bound by vows, the latter are: the one class is sanctioned by local laws and authorities; the others are totally out of the laws and the magistrates of the country: the first denomination belongs to society, to increase its business and prosperity; the second belongs to a system, or rather to themselves, with the only object to spoil and to depress society for the benefit of the Pope. In a word, from laical associations you can expect goodness; when from the monastical, you must only expect danger. I repeat here my admission that, at the beginning, according to their time, they did some good; but I maintain that they are now totally out of date. In order to proselytize, to prepare future ignorance for the bigotry of Rome, and to please in appearance our age conveniently progressive, they greatly love and prefer the functions of teachers; they pretend to teach even here, in America: let us see what kind of education they impart.

By their vow, their rule, their object, their necessity, they are unchangeable, and the system of education which they practised in the sixteenth, they must also follow in the nineteenth century. Is that system suited to this progressive age? Besides; theirs is a monarchical, a despotic government. Our Gioberti has said, "It is impossible for a body of missionaries to have any constitutional government among them." The basis, therefore, of the monastic institutions must be despotic and arbitrary.

Now, with such teachers, what kind of republicans would be prepared for America in the rising generation? But, mark it! they ask for the monopoly of education. In my country the Jesuits try to monopolize the schools; Jesuits, the *protégés* of Austria. I ask, what kind of education are they likely to give? with such teachers may not Ital-

ians lose all love of their country? It is a glory of the Jesuits that, in the first French Revolution no scholar of the Jesuits took a part. Oh, stupid, stolid education, without love of Country! oh bad education, where there is no aspiration and pulse for freedom! hateful to the American heart; for on the American heart is inscribed "Freedom and Love of country!" It is the same everywhere as in my Italy; it is so in Belgium, and so in Ireland. And so it will be perhaps, in America; everywhere the Jesuit labors to prevent the use by the people of the schools founded by the States; they covet monopoly of education for themselves; and, their nature changing not, their aims are the same in America as everywhere else.

Education is a secular concern. Let clergymen teach Christianity, morality—but laymen are the teachers of all else. In every community the State, not the Jesuits, is the natural teacher. Look at the results where the Jesuits teach. Poor Italy and France also! They have got very good teaching from the Jesuits! To be quiet—to be good—to be diligent—to resort every month, and better, every week, to auricular Confession—to be clear and faithful to the father Confessor—all this they undoubtedly teach. I speak for my country; but I believe there is very little difference between Jesuits in Italy and in America. Take an instance of the style in which the Jesuits teach. Once at least in each year, on the eve of St. Louis Gonzaga, the young pupils are obliged to write a letter to the Saint, confessing themselves, therein, of their capital offences, and asking from the Saint counsel and pardon. The letter is sealed and put into the Letter-box of the School; and the Jesuits, very good postmasters for heaven, without prepayment, send all those letters to the Saint; who kindly receives and faithfully answers the letters; and, after two or three weeks, all the pupils receive answers from St. Louis Gonzaga in heaven. This is the Jesuits' care to preserve the purity and simplicity of the Christian faith! Tell me now that they are useful.

I have said that monks are dangerous; and you will not be astonished when, for my purpose, I call your attention to their number as proportional to the people. When that proportion is excessive there must be demoralization,

In Rome there are one hundred and fifty thousand people ; two thousand nuns, and three thousand priests and monks ; (I could say more than three thousand ; but I go very slowly ;) three thousand to one hundred and fifty thousand is as one to fifty. But in fifty people there are, to twenty-five adults, twenty-five children and boys. And thus for every twenty-five grown persons in Rome there is one ecclesiastic. This is a very great guardianship ! If in New York you had a policeman for every twenty-five men, you would say " This is a legion of policemen—it is a little too much ! "

In Perugia the proportion is one for every twenty two ; and in San Severino, where I was confined, one for every eighteen.

We have in Italy a proverb, and proverbs are the wisdom of the people,—"*Where there are many monks and priests, the people have less morality and religion,*" and another, "*Rome, the metropolis of the priests, is the town without faith.*"

And now for the occupation of this army of priests and monks. What have they to do ? I beg the Americans to listen to my statements, for which I answer. The monks are totally forbidden to preach the Word of God, and to dedicate themselves in any active manner to the salvation of the soul, and in several of their institutions they are prevented to take any part in ecclesiastic functions, for which they pay special priests, their duty being to meditate, to read, to cultivate the land,—they think it better to do no more. The friars waste the greatest part of their time really in nothing ; the capital business of some of their orders is to sing the breviarium, generally with the church's doors closed ; and to attend the funeral services for shillings and wax candles ; preachers they have in a very limited number ; and I know many of these institutions not having in Italy a Lent preacher ! The regular clergymen, as we have seen before, try to monopolize the education—part of them prosecute the work of the missions among their fellow-countrymen ; but for the sake of civilization, I pray God to preserve America from the insulting grossness of such missionaries. And after so beautiful a specimen, what have the priests to do ? To celebrate mass a few minutes each day, and perhaps to read a little in their breviary. This may be called their whole occupation, for, in Italy, out of a

hundred ecclesiastics, only ten are capable of being preachers; ninety are utterly incompetent to speak, to open their mouths about the word of God! Sunk in ignorance and sloth, what are the consequences? The Bible says that idleness is the parent of all vices, and this is the case with the popish clergy, in many parts of the old Continent, where the majority show in themselves bad examples of drunkenness, of gaming, of licentiousness, of atheism. The clergymen there are, peculiarly, (I respect the few exceptions), the fountains of immorality and infidelity; and many of my poor countrymen drink in those destructive draughts at that vicious source, a source which *should be* to them, a well of life eternal, and, therefore, which is the more dangerous.

There is another important light in which this subject must be viewed. To support this immense army of monks, it is necessary to raise a great deal of money, for they like poverty in name, but they love to live joyously in fact; they glorify themselves as having nothing, but at the same time they really want nothing. In the Roman States, for example, the ecclesiastics possess a hundred millions of dollars, yielding five millions of annual income, and understand me well, only by landed property, because three more millions are calculated to be the income from their ecclesiastical functions. I was in Perugia two years, and two parts out of three of that territory are in the hands of the monks and nuns. Some of the monasteries, as the Augustans, possess a yearly income of six or seven thousand dollars, while many of the best families had not two thousand dollars a year—thus the monks are the richest people. To whom does this money properly belong? To society—and the conclusion is that all this money, which belongs to society, has been robbed by the monks for themselves. They plunder society and leave her naked, that they may themselves be richly attired.

Americans, take care! Carry my words home with you, and ponder on them in your privacy. Monks ask money; they cannot live on air; they prefer the best of everything. You have already many in this country, and you will have more; and they cannot live here without money. I know what I speak of; do not forget that I was a great part among them. When I was in Parma I read original ac-

counts that there was sent, every year, nearly a million of francs for Romish Catholic purposes, and especially thirty-five thousand francs to support the College of the Jesuits, near New York. Thus for the past, and in part for the present, the papists of Italy, France, &c., maintain the Jesuits in your country with their money; but wait a little! when they are once firmly established they will support themselves, and then they will be maintained with *your* money. I make no war, such as I have been accused of; I came here to give you very pacific advice, and one you are well able to understand and appreciate; good American people take care of your pockets! I quote an example from another country:—a few months after the arrival of Cardinal Wiseman in England, (a committee of the British Parliament proves it,) he possessed £200,000 sterling, robbed during a little time before by Father Confessors, especially from dying Roman Catholics, under the false pretence of value to be given in prayers and masses, worthless to their souls, to deck the Romish Church in the gorgeous attire in which she loves to walk. Remember that, Americans! In a short time £200,000 sterling! Perhaps at present Archbishops, Bishops, Priests and Monks do not openly ask you for your dollars, but perhaps in a few years they may be asking you for-your dollars.

Let me here remark, to obviate any illogical objections that may be framed out of particular instances, that I admit some exceptions to the general rule. I have known some very good simple-hearted men in Italy, members of monastic orders; but, what does this show? that the system is the more dangerous; because, to be a perfect system, it requires such servants as these; it requires tools suited to all tempers, characters, and moral states; and these good, pious, simple men, are but instruments wielded by the astute hand to deceive people on the true object of these monastic institutions.

All monks are dangerous; but, the most dangerous order is the Jesuits; a sad, an awful theme! on which I have not time to speak this evening; but, if God spare me, I will at another time. May God spare your America from the fatal ordeal through which all the old continent passed, having for its director those satanical Jesuits. And you

have them now, you have them everywhere, openly and in disguise; you have them at work, and strong work against you; you have hundreds, you may have thousands of them among you. The world, as I said before, likes to be deceived; it likes men of simple, devout, humble appearance; the Jesuits know the world, and they appear simple, devout, and humble. But they are all the same, and under this clothing of the lamb, they all carry one heart, the heart of the wolf. Americans, look back to your history. Without monks, and especially without Jesuits, your fathers made their glorious independence and your present powerful freedom. And you must preserve it, and as the monastical institutions, and especially the Jesuits, are substantially against republican liberties, so the life of America totally depends on the death of all monastic orders in the country of Washington. Remember what Cano, the great Catholic Spanish divine, said about these Jesuits, "they found the Spaniards eagles, and turned them into hens."

No, no, no! the honest pride of the American eagle never shall be subjected to such abasement: before it be deplumed by those spiritual robbers, I hope to see it by its strong claws carry all them out of the Union, crying then to its Americans, "now you are all really free."

I pass from monks; and, in passing, come quite naturally to the second branch of my subject, namely, nuns; for nuns are a necessary consequence of monks; if there were no monks there would be no nuns; and where you find a monkery be sure a nunnery is, or soon will be, very close by. They are called "spiritual sisters" of the monks. All monks like to have females about them; the Jesuits too have them. For almost every order of monks there is a corresponding order of nuns.

If monks are useless and dangerous, what are nuns? They are very gentle-speaking ladies, very delicate ladies; but, are they scriptural? No! Christ never instituted nuns! His mission was proven in the female as well as in the male heart; He came alike to men and women, and all the human race: among his followers were humble and devout women, Mary Magdalen, and Martha, and others, to whom he spoke of things eternal; but did he ever say to any of these, "I wish you to become a nun?" Never! He said to

somebody, "come, and follow me," but never, "go to a cloister." We read of Him, that He went to the marriage at Cana in Galilee, but never went to a nunnery to veil the head of its inmates; and therefore nuns are not instituted by Christ. The Apostle Paul comes next; to the Corinthians he clearly wrote, "now concerning virgins, I have no commandment of the Lord; yet I give my judgment as one that hath obtained mercy of the Lord to be faithful." There we have only an Apostolical advice, without any bond, or obligation; if a virgin marry, she hath not sinned. Thus virginity remains a voluntary virtue; and when the will ceases, the individual is free to marry without sin. This is the scriptural virginity; and this alone is scriptural; because Christ, and in his name his Apostles, never preached against the law of nature, and never compelled men or women to enter a monastery against the general rule and providence of God. But the obligation which neither Christ nor the Apostles appointed, the Church of Rome has; and what the Son of God never instituted, the Pope presumptuously dared to institute. Consider the perpetual vows, the bondage of these poor victims, who are chained, buried in their monasteries; and consider also their age, the causes which often compel them to embrace the religious life, and you will conclude, yourselves, that the establishment of nuns is unscriptural, because not founded on the Word of God. But it is unscriptural also, because opposed to the Word of God. I will quote only one passage of Scripture. Christ, in his famous sermon on the mount, said, "ye are the light of the world. Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works, and glorify your Father who is in Heaven." The obligation, therefore, on Christians, is, to show good works in the face of the Christian Community, in order that that community may glorify God in Heaven. On the contrary, with the greatest secrecy and mystery the Romish Church conceals the nuns under a bushel, the convent; and, hiding their good works (those they can do there) from men, contravene this plain precept uttered by the Divine lips. The inevitable conclusion is, that these institutions deprive God of his glory, because the glory of God is

not the individual exorcising, but the common edification ; therefore, they are unscriptural, not only not sanctioned by, but opposed to the Gospel.

"But," it will be said, "they pray, they sanctify themselves, for the glory of God, for the benefit of the Church, and for the good of society." Let us try what that is worth. For a woman to become a nun in order to sanctify herself, is the greatest insult to Christ and his grace ; is to say that sanctity is only to be found in monasteries ; and that all women who bear patiently their yoke for social happiness are out of sanctity ; that the best way to attain sanctification is, to chose a state opposed to the Giver of all sanctity. To pray, is it necessary to go into a monastery ? I, who lecture, pray : you, who attend to your daily affairs to support your families, pray. Prayer is the duty of all, but according to the very Church of Rome—*studere est orare*—to study is to pray ; and, therefore, every one who attends to his own business with righteousness, in obedience to the will of God, his own business are prayers. The nuns pray ! But the greater part of their prayers are in Latin, a language which the vast majority of nuns do not understand ; so that their prayers must be very cold ; and only warmed by some mechanical fanaticism and superstitious visionaries. With such unscriptural prayers, against St. Paul's commandment, can they glorify God ? Observe the commandments of God ; this is the first glory to Him.

But, they work for the benefit of the Universal Church ! Missionaries to the blind and hopeless heathen, work in behalf of the Universal Church ; mothers, teaching their children the principles of the gospel, work in behalf of the Universal Church. Ministers of every denomination who endure labor to maintain the purity of the faith among Christians, work in behalf of the Universal Church. But, what is the work done by nuns in behalf of the Universal Church ? I speak here especially of the nuns of what is called in Latin *Clausura*, (that is, concealed in the monastery ;) they paint wax candles for Candlemas ; make *agnus-deis*, scapularies, small rosaries ; they take care of some very innocent lamb, the wool of which is to be used to make the *pallium* of the Archbishops ; they, of course, cut, sew, wash, iron, perfume the dresses to be used

by the priests in church ; they prepared largely, artificial flowers, and costly embroideries ; they write with golden ink spiritual mottos ; they manufacture by wax, silk, paper, beautiful little shrines for relics ; they take particular care to create dolls, of every description, but especially of *Bambinos* ; and nearly all their cells, all the corners of their nunneries, are filled with *Bambinos*, with beautiful curls, beautiful eyes, beautiful ribbons, beautiful cradles, beautifully done by them for the purpose of exciting their cold hearts towards the infancy of Christ : they embroidered the baby-linen presented by the Pope himself to the Queen of Spain, for some new-born baby ! Sanctimonious works certainly these are for the improvement of the Church ! I know my business. They have everywhere a very large kitchen, in which they make very fine sugar-plums, excellent *bonbons*, of the best kind of sweetness ; you have no idea, the *meringues* of the nuns are so good ! How delicious are their comfitures ! When the Father Confessor is in bad humor, to dulcify his mouth they present him a delicate sweet-meat. When the Archbishop visits the house, he is always presented with a large plate of sugar plums, and so with their preachers, their keepers, their friends, their birds, and their cats. Are those the great and holy businesses of the nuns on behalf of the Universal Church ?

But it is said, they work for society. What work ? Teaching. Must they teach ? St. Paul says, speaking about virgins, " the unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit." This is the state I respect ; sublime and pure, when, after the apostolic advice, it is individually selected, without any perpetual obligation, not bounded by any rules or system whatever, and maintained at home in the parent's house. Now, education in general is the best thing that men and women can do for society ; and if the virgin of the Lord in her leisure time will receive little children, to the imitation of Christ, instructing them in the Christian and social principles, she shall be right, and in doing so, she will have cared for the things of the Lord. The nuns call themselves (even improperly) the virgins of Christ : therefore they must care only for the things of Christ. Now, in their education, they insist on presenting their pupils beautifully drawing, beautifully

playing on the piano, beautifully trilling Italian songs, beautifully dancing, beautifully gymnasticating, and so forth. Are these the things of Christ? Therefore either they are not the virgins of Christ, or they must not educate. They cannot. Education for society must be done by members of society. In the day of their solemn profession the nuns are warned to forget the house of their fathers and their mothers; to forget their brothers, their sisters, all their relatives, all the world. And I answer positively for this my statement, namely, that a nun is only considered perfect when she has no more affection nor thought about this world. Therefore the nuns no more belong to society. And those shall be the teachers for the young females of society? No, no, no; they cannot be. Society must have wives and mothers; and to instruct young girls in their future duties of wife and mother, wives and mothers are the true, the natural, the only desirable teachers. Mark, also, nuns live under the immediate influence of their Father Confessors; these are generally Jesuits, or Jesuitically educated; the nun will impart to her pupil the same education she receives from her spiritual director; a poor, bigoted, contemptible, anti-American education. This is the education given by those nunned and cloistered teachers. Is it good for your country? No! They cannot do any good on behalf of free nations!

Beware for your houses! Nuns are to be found to-day not only in monasteries, but abroad; there are travelling nuns in disguise, like Jesuits. It is now the fashion in the Popish church to Saintsimonize nuns. We have priests and priestesses, curates and curatesses, missionaries and missionaresses, fathers and fatheresses, confessors and confessoresses, almost bishops and bishopesses; it is a new Church altogether; certainly no more the Church as recommended by Paul; but a modern one more suitable to the weak spirit of our age. When men effeminate, then the ministry of Reverendesses becomes one of necessity.

I fear for you! Have you a chambermaid—a Jesuit in disguise? I do not mean a man, (though I have known that too,) but a disguised female Jesuit! I speak now on my experience of London; I do not know America well enough to say whether this class have yet taken root here.

In London the Sisters of Mercy have an establishment for young girls, to train them for servants, especially in Protestant families. They get good recommendations, particularly from Puseyite ladies. Have you ever read a book called "The Jesuit Female?" There you will find a description of this class. She is educated by the Sisters of Mercy, the Sisters of Charity, the Sisters of the Sacred Heart of Jesus. The Jesuit female in the Protestant family generally wears a black dress with a neat white collar, is very demure and modest; keeps her eyes cast on the ground, and her neck rather inclined upon the right shoulder. She is diligent, she is obliging. Is there a knock at the door? She runs to answer it. Does her mistress ring? She is in attendance in a moment; she is ever watchful, ever attentive. Oh! 'tis a very great blessing to have a Jesuit female servant in a Protestant family! But, sometimes, she peeps through every little keyhole, and all the information she can get she carries to her Father Confessor. Would you have in your families an adroit, consummate spy? Take a servant educated by nuns, such as those in Russell Square, London. Under the pretext of charity, we have ladies walking through every street in the old and new Continent; they are Sisters of Mercy and Charity, and I do not say that their works are not often works of Mercy and Charity; but before they were introduced, hospitals and schools were well attended to; were they now extinct, these good American institutions would be very well cared for; and what good those ladies do is more, far more, than outweighed by the unmitigated evil of the general aim and tendency of all monastic institutions.

If Roman Catholics like to have nuns, why well! But I am astonished to see Protestants support such a system, hostile as it is to the Bible and to individual freedom. The true Christian man cannot in silence tolerate the system; his imperative duty calls on him to make a solemn protest against nunneries and nuns.

Do not ask me, this evening, if there be anything immoral in those institutions. I know my duty to an American and Christian audience, therefore nothing on that theme shall here escape my lips, and I ask Roman Catholics to admire my discretion. I will content myself with this general

proposition—within the walls of these monasteries is often found the “abomination of desolation,” as is stated in the prophet Daniel. I repeat, I content myself with announcing the general proposition, and if any one, through the public press, will provoke me to reveal by particular history the immorality of many monasteries, alas! I will be but too well prepared, and perhaps too willing to answer the challenge. I take this grave, this lamentable subject with a regard to social security; and if some individuals suffer, the high exigency justifies the sacrifice.

Let us pass to another aspect of our argument. Do you suppose those nuns, cooped up in monasteries, are content, are satisfied? If you do, you are much mistaken. Some beautiful language is employed to cast a fictitious charm around their sad condition. The nun is termed the dove of heaven—the spouse and wife of Christ. But mark this dove of heaven, this spouse and wife of Christ. What kind of liberty does she enjoy? Iron gates—iron doors—iron bars—iron padlocks—iron windows—all is iron around the spouse of Christ, and the dove of God! The dove is well caged in a strong cage, at least, if not a beautiful one; for this is in fact the freedom accorded by the priests to their “spiritual sisters.” Are all these poor doves content in their bondage? Ah! you are Americans, fond of liberty, justly proud of your liberty! Do you think a young lady, sixteen or eighteen, or even twenty years of age, who chooses a monastery, knows what she does? At this age is her mind ripe for such a perpetual sacrifice? You do not know what I know; I speak, not from anger, not from hatred, but from pity. I never was confessor to cloistered nuns, I always *declined* the sad occupation; but I was a preacher to many monasteries for many years, and I know their business. Many become nuns through despair, because they do not obtain as a husband the beloved man. After the first delirium of the passions, they become repentant of the great sacrifice made for life, and then the regrets, violent at first, subsiding at last into deep, blank, rayless despair! These are what I have seen, but you, in your free and happy land, can never fitly imagine! Many are compelled to take vows by relatives, parents, and confessors; the relatives are selfish, the parents are poor, and the girl must

be got rid of; or they are rich, and then other children are to be advanced beyond their parents' condition; or, if there be no other children, and the maiden be the heir to wealth, the confessor sees in her a rich prize. This girl, from her entering the dismal gates of the convent, till her release by death, lives always in despair.

Take an example which occurred in London, some few months ago. Miss Talbot was in a monastery, and, it was stated, in a few months was to become a nun. Why was she in the monastery? Had she a vocation? No! She was placed there by her guardian or uncle! Why? Because she had £80,000 sterling as a dowry, and about this handsome sum the priests of London had made some little arrangement; and if she were not a spirited lady, and had not had an active and astute relative who co-operated with her, she would be, at this moment a nun, instead of being, as she is, Lady Howard; for, she escaped, and a few months after became the wife of Lord Howard. There are hundreds and hundreds of cases parallel to hers, except in the fortunate issue of escaping from the monastery.

I am in America, and because I am in America I speak strongly against Nunism and Nunneries. If you respect the individuals in their choice, I attack the system which they chose as an anti-republican and anti-American one. If Nunism is annihilation to freedom, no true American can support such a system, or look on it with indifference.

And now, in conclusion, I have an appeal to make. Men are occupied—distracted by the turmoil of business—their natures are harder, less sensitive to suffering than woman's, and therefore I appeal to the *Ladies of America*!

When in England, I learned that some of your ladies have great business in behalf of the negro slaves. I do not interfere with it—it is not the business I have in hand. But, why indifferent to the white slave? You endeavor to free a distant people, not so dreadfully unhappy as, probably by exaggeration many think; but you forget the near people, the very unhappy people. I speak clearly; nuns are miserable slaves. Why, oh! Ladies of America, do you forget their condition? Why do you not care for them? In your homes, when you meet your families this evening, to-morrow, speak of the slavery of negroes, think

of the slavery of negroes ; speak of the slavery of nuns, think of the slavery of nuns ; and you will say, "the slavery of nuns is a thousand million times more dreadful !" Oh ! believe the Italian exile ! Is womanhood in America less soft, less tender than in Italy ? If in America nature has not lost her right, if in America the heart of woman be not chilled and her soul frozen ; then here as in Italy, the great majority of those young girls who have been lured or forced into convents, live in repentance or despair. Nay ; were there but *one* in all America, so chained, so tortured, so destroyed ; arise, ladies of America—disclaim nuns and nunneries—take away every prop on which so foul a system leans, in order to rescue from her slavery, from her living tomb, this only one.

LECTURE IV.

TRANSUBSTANTIATION.

[The lecturer addressed the audience in Italian to this effect:]

Christianity was founded by Christ; it was then a simple, pure, spiritual church. After some centuries it received the patronage of emperors; then it was corrupted into a haughty, material, and profane system. Constantine, emperor of Rome, a pagan, embraced Christianity. Other emperors countenanced and adopted it, and became its guardians—a bad guardianship; for, warped by their political aims, they sought to please Christian and pagan; the priests of the faith, warped by private aims, were content to please the emperors; an evil contiguity resulted in an incongruous, absurd, profane medley; and paganism, wedded to a vitiated, debased, false Christianity, became the parent of the Church of Rome. Almost all the forms of paganism are found in the Roman Church. The pagans had their *pontifex maximus*, Rome has her supreme pontiff; paganism had its purgatory with material fire, Rome has the same; paganism had expiations for the dead, so has Rome; paganism had its vestal virgins, Rome has her nuns; paganism had its processions and sacred images, Rome abounds in hers; paganism had its *penates*, Rome has her peculiar saints; paganism had its sanctuaries, holy water, pilgrimages, votive tablets, and Rome has all these too; paganism had the perpetual fire of Vesta, and Rome has the perpetual sacrifice of the mass.

The sacrifice of the mass, then, is an inheritance from the heathen. The Word of God is expressly contrary to it. In all Paul's epistles (especially those to the Corinthians

and to the Hebrews) we are told that Christ effected our redemption on Calvary; died once to atone for human sin, and that man's guilt was thereby cancelled; that he justified, by his death, all the generations of the earth, that his blood alone saves the world.

According to the Council of Trent, the mass is the continuation of the sacrifice on Calvary. Continuation! there was no need of any. Was this sacrifice of Christ incomplete, insufficient? Did it lack any condition needful to its mighty end? No! Why then the sacrifice of the altar? By Christ's death was destroyed our fault; what need of more? It is an insult to Christ to pretend a continuation of this sacrifice, made once and forever.

It is true an ancient prophecy says, "the perpetual sacrifice of the new covenant;" yes, perpetual in its effects to all generations of men yet unborn—but not the sacrifice of the altar, as I will show you from St. Paul. Saint Paul says, without the sprinkling of blood there is no remission. The Council of Trent declares the mass to be an expiatory sacrifice; the profession of the Church of Rome is that the mass is unbloody, without the shedding of blood. But, according to St. Paul, there is no remission without effusion of blood; therefore the mass is no sacrifice.* Contemplate, now, the use made of this alleged sacrifice. One great application of the mass is to release souls from purgatory. We have a proverb in our Italy, "all the psalms end with glory to the Father, &c. Money is the end of all popish practices." The general proposition is suggested by the present subject. How are masses for the relief of suffering souls procured—by what means, and in what proportion? By money, and in proportion to the amount of money. In proportion to the alms the mass, it is said, has more efficacy; not that the mass can increase or decrease in its intrinsic merit, but because God regards the money given, and in proportion grants more suffrages to the souls in torment.

Ah, this is not the use to which the Almighty turns a great self-sacrifice! The use proves the nature of the cere-

* Shorter: to have a sacrifice, the effusion of blood is necessary; but there is no effusion of blood in the mass, therefore the mass is no sacrifice, and thus popish catholicity lives on this point in a very great delusion.

mony. It is an aid to cupidity and ambition ; it is a human, an unworthy device, not a heavenly institution.

Christ was once on the Cross, and the merits of His blood endure for ever ; but Rome will have Him perpetually on the altar. Christ once descended to the earth ; but Rome tells you that, at the wish of every priest, at the nod of perhaps the basest of men, he is perpetually descending. Rome tells you there is need of the mass, as a continual mediation before God ; but I find no authority for the statement in God's word. It is scriptural that we have Christ as our perpetual propitiation to His eternal Father ; and our great Mediator suffered for all.

When Christ offered himself for all mankind, he deserved to be heard by his father, because totally immaculate ; and if popish priests claim the monopoly to offer Christ to God, they also must be immaculate ; but, how many priests are so ! An immaculate priest is such a rarity in Italy that, when we find one without spot, we call him a saint ; and few they are. The rest of these God-makers, mediators between man and heaven, are what ? Either drunkards, or luxurious, or robbers, or fornicators, or adulterers, or assassins. No, no, such was not Christ on Calvary ; but such were the executioners of Christ !

Oh, Christ ! Thou alone hast taken away our fault ; on Thee alone leans all our faith ; in Thee alone is all our joy, redemption, eternal salvation, and blessed be Thy name for ever !

[The Lecturer spoke in English in these Words :]

FIRST, is transubstantiation scriptural ?

SECOND, is it reasonable ?

Is the Popish sacrament of transubstantiation scriptural ? "Yes," answer the Roman Catholics, "and exceedingly so." I have my doubts and many doubts. The main scriptural foundation of transubstantiation, according to the Jesuit Father Perrone, the greatest divine now living in Rome, and also according to the greatest oracle in England, Cardinal Wiseman, is the sixth chapter of the Gospel according to John, 53, 54.* According to Perrone and Wiseman,

* "Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the son of man, and drink his blood, ye have no life in you ; whoso eateth my flesh, and drinketh my blood hath eternal life."

this means that, to be saved, you must absolutely eat the literal flesh, and drink the literal blood of Jesus Christ; and they are heretics who answer no. But we shall see; and here, omitting all other arguments which may be drawn from this very chapter, I will content myself with only three, which I hope will be found very conclusive.

Christ was both God and man; all that was Divine in Him came from eternity, all belonging to humanity He had from the Virgin Mary; so that we prefix to the subsequent arguments these infallible maxims: nothing material exists in heaven; nothing spiritual originates in earth; thus the Divinity of Christ, being spiritual, came from heaven; His humanity, being material, came from earth.

Let us now establish, scripturally, our subject. In that very chapter (v. 51) Christ tells his disciples, "the bread that I will give is my flesh, which I will give for the life of the world." But speaking of this bread, Christ always adds, the bread *which came from heaven*. See verse 32; He speaks of the manna, *earthly* bread, given by Moses, and says, "but my father giveth you the true bread *from heaven*." Verse 53 He says, "for the bread of God is he which *cometh down from heaven*." Verses 49 and 50, "Your fathers did eat manna in the wilderness, and are dead. *This is the bread which cometh down from heaven*, that a man may eat thereof, and not die." Verse 51, "I am the living bread *which came down from heaven*;" and, finally, in verse 58, Christ says, "this is that bread *which came down from heaven*: not as your fathers did eat manna and are dead, he that eateth of this bread shall live forever." The bread *which came from heaven*, always Christ says. Now, if that bread were to be taken, not in its genuine and true sense, namely a symbol of Christ's body, but in the sense of Perrone, Wiseman, and Co., that is to say, for the real flesh and blood of Christ, then the flesh and blood came down from heaven, which is a first-rate heresy even among papists. Thus the sixth chapter of St. John either proves that the Church of Rome is heretical, or does not prove any Transubstantiation at all.

Leaving that as settled, let us pass to another view, and see what provisions for the souls of men the Roman Catholic Church makes, even allowing her interpretation of this

Chapter. In the same chapter, at verse 53, the Saviour says, "Except you eat the flesh of the Son of Man *and drink his blood*, ye have no life in you." Take Rome's grossest interpretation, admit all her transubstantiation, say those objects on her altars are the literal flesh and blood of Christ. All well. But Christ says not only "you must eat the flesh," but also "you must drink the blood." He who eats the flesh receives but half a sacrament; in addition, to live eternally, he must drink the blood (so says Christ), but the Roman Church gives not the wine to the laity; the clergy *only* taste the wine. The laity get but half a sacrament; half a sacrament is no sacrament; and therefore the Roman Catholic laity never can obtain salvation.*

Finally, we have assurance from Christ, verse 54, "whoso eateth my flesh, and drinketh my blood hath eternal life, and I will raise him up at the last day." Now, according to Perrone, Wiseman and Co., schismatics, and perhaps many kind of heretics, who eat this bread and drink this wine, are saved; and all Catholics, who for some unremovable reasons do not eat this bread and drink this wine, are condemned to eternal perdition. Therefore the good thief, who suffered with Christ on Golgotha, who never ate this bread, and drank this wine, (the sacrament being then instituted,) is now condemned to eternal perdition, notwithstanding the promise of Christ, "To-day shalt thou be with me in Paradise:" and Judas Iscariot, who ate this bread and drank this wine, is now enjoying eternal salvation in heaven. Take the sixth chapter of John, for Transubstantiation's basis, where Christ promises (v. 56), he that "eateth my flesh, and drinketh my blood, dwelleth in me, and I in him," and all rascals actually living in the midst of their rogueries shall be the friends of Jesus, dwelling with him

Do not tell me your cabalistic tales in behalf of this exclusion; in the Gospel the bread is bread, the wine is wine, one is the symbol of the flesh, the other of the blood of Christ; the sacrament was instituted in both. Christ did not say of the bread, this is my blood, nor of the wine, this is my body; and therefore the Sacrament consists substantially in both symbols. And then, if the Romish Church pretend to support her transubstantiation by this chapter, and at the same time exclude the laity from the cup, she excludes all laity from eternal life.

domestically; while honest Christians, prevented by sickness or any other cause from approaching the sacrament, will be as strangers to Christ, notwithstanding their faith and their charity. Go forth, ye Romanists with your transubstantiation, and defy the infallible truth of Paul to the Corinthians, "Be not deceived; neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkenness, nor revilers, nor extortioners, shall inherit the kingdom of God." All these can be saved according to your sixth chapter of John, by only partaking of the Lord's Supper. There the eternal life is promised unconditionally, and therefore no baptism, no contrition, no priestly absolution, no righteousness, is required to be everlastingly saved, but to eat the bread, and drink the wine. Can you admit such a necessary conclusion? No! Therefore the sixth chapter of St. John does not prove the doctrine of Transubstantiation.

And this was the opinion of the primitive church; all the ancient Fathers recognize in the words of Christ a spiritual sense, and exclude any real flesh and blood from that speech: all Councils which recorded this chapter agree in the same exclusion, and even the Council of Trent abstained from quoting this chapter in support of Transubstantiation. There are only a few fanatics, or rather deceivers, who, against the universal sentiment, entertain such a doctrine. I am very sorry to find among them Father Perrone and Cardinal Wiseman.

Alas for any one who takes the word of Christ in a material sense! that man will lose the light and the way of Christ. Truly, in a material sense the words of Christ not only were hard but also blasphemies to the Jews. They were forbidden by God himself to eat any flesh with blood, and therefore they were right when murmuring against Christ for this new-proposed food, as against God's law. Yet they were reproached by Christ, and why? Because they heard materially his words. This is one of the greatest, if not one of the main faults of the Church of Rome, either to interpret the Scriptures according to her system, instead of making her church agree with the Bible; or to mislead by mutilating the Scriptures in her quotations. And this is the case in the present instance. Why do the

Romanists decline to quote the conclusion of Christ's speech? Because it is against their pretended Transubstantiation. But, notwithstanding your arts to conceal the truth, here is the Word of God to crush all lies for the triumph of the eternal truth. Let Christ speak instead of the Pope, (v. 63.) "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." No, my brethren, there is nothing to be eaten or drunk, but only faith, faith, faith in Christ. Hear Him: (v. 35,) "I am the bread of life: he that cometh to me shall never hunger; and he that believeth in me shall never thirst." Yes, we believe the words of Christ in a spiritual sense, and we agree with Him; the Romanists take them in a material sense; what then? According to this very chapter of St. John the Protestants are the true believers, and therefore the children of Christ, and the Romanists with their Perrone and Wiseman are the poor and stony-headed men of Capernaum.

But the men of Capernaum reminding me of the Last Supper of Christ, consider themselves the masters of the matter, and looking triumphantly, say: "take singly these words, and we can spare you all the rest." Very well. The words are, "This is my body." These words were spoken by Christ, holding in his hand a piece of bread. Now suppose Christ spoke of a change; we still can ask, what change? The words may easily mean that the bread is changed into the body of Christ, or that the body of Christ is changed into the bread. If Roman Catholics by their own interpretation of the words teach that there is a Transubstantiation, because, the bread is really changed into the flesh and the blood of Christ; Lutherans also in their way of interpretation can say, there is a *panification*, because the body of Christ is really changed into bread.

And so the words of Christ, at the same time, will mean body and bread. And that is what I exclude. When, in the great principle of dogma, the Bible must be interpreted, that is not the work of Churches, or men, but the work of the Bible itself, the work of God alone. Of all abuses, the worst, in my opinion, is this fatal audacity of parties to extend their sectarian hands to that ark of the New-Covenant, namely the Bible. God always punishes such a sacrilegious

impertinence, renewing in the bosom of those so-called Churches the confusion of Babel, and the darkness of Egypt; a religious chaos of languages and ideas. By such arrogance not only the Bible is quoted by the belligerent parties against each other, but often the same passage is the weapon used by both to fight their own battles. The worst on this subject was done by the Romish Church, which with her Fathers, and Councils, and bulls, maintained her ground of intrusions and superstitions at the expense of the clearest evidence from the Bible. And now that the Christianities of the Gospel oppose her pride, her corruptions by means of the Bible, she attacks the Bible itself with the same arms once used by the encyclopedists, to show to the world that popery and infidelity have the same nature and the same interest against pure Christianity. But I will not excuse the Protestants, as I know that they are doing evil for the Bible's sake. To quote the Word of God in all their matters and controversies, even merely on material and civil subjects, is the best means to draw the Bible into discredit, and to pave the way in their countries for the rationalism of our age. Take one example for a hundred. Great excitement and discussion are now prevailing in America for and between the pro-wine and anti-wine associations. Both parties quote the Bible in their support. But can the Bible at the same time permit and forbid the moderate use of wine? Can the Word of God, true and infallible, teach yes and no at the same time, on the very same subject? In these conflicts the rationalists laugh, and reproach the Bible on the same account as the ancient oracle—*ibis redibis non*. Yet both are wrong, the abusers of the Bible, and its scoffers. For the instruction and correction of Christian life the Bible is all in all, and its work is from the Holy Ghost according to the needs of everybody in particular. Thus the Word of God can be compared to the manna which savored differently to all the Jews, according to their different tastes. In such instances of private edification, the Bible is as the sun's rays which shine from flowers in different colors; as the dew which smells in the morning in a thousand different fragrances from a garden. But in the great points of dogma, the Word of God must be one, and accordingly understood.

If in any instance some doubts arise on its interpretation, then, as I said previously, the Word of God alone must explain the Word of God. In our present question, I cannot imagine that Christ was obscure in his words. This is not a secondary dogma, but one of the most important to be clearly established. On the point of delivering his body and blood to be eaten and drunk, the words of Christ would have been explicit without the slightest pretext to be misrepresented. As the case was not that of a new dogma, but only to institute a ceremony, so he uses figurative speech according to the place and auditors; thus no difficulty can be found in his words. The main point lies in the word "*is*." The Latin Vulgate has "*hoc est*," which, beyond all doubt, means exactly "this is." But is the Latin Vulgate the original word of Christ? No! The Gospels were either written in Greek, or very early translated into that language then familiar to all the Roman Empire. The word which has been improperly translated *hoc est*, "*is*," is the word *ἐστι*, which word is the third person of a verb, whose meaning is, not "*to be*," but "*to signify*," so that the passage, correctly translated, stands, "*This (bread) SIGNIFIES my body.*" "Oh!" cry the Romanists, "this we cannot admit." You cannot admit it, because you refuse the original Word of God for your corrupted translation; you cannot admit it, because it is the truth, when, instead, you are pleased to believe lies; you cannot admit it, because it is not a sectarian principle, because it is the genuine meaning of Christ's words. But, what is the true mode of making the Scriptures clear—of ascertaining the precise meaning of any word employed in them? Manifestly, a comparison of the use of that word in the passage under examination with its use in other passages of the same Scriptures. Now, take all the passages where this verb *ἐστι* occurs. It occurs in all the passages I shall mention. "The seven ears of corn are seven years." But *are* they, literally and materially seven years? No! they *signify* seven years. "The stars are the angels of the Churches,"—that is, not that the stars are literally angels, but *signify* angels. In Revelation, "The seven heads are seven mountains;" that is, *signify* mountains. Thus this Greek verb has always the force of "*signify*," and in this

sense is constantly employed by the Saviour. Anybody acquainted with Oriental customs and languages, knows that these people speak generally by figures. So Christ said, "I am the door,"—"I am the vine,"—"I am the lamp,"—"I am the way;" manifestly meaning, "I signify" each of those objects. And so, Christ, speaking naturally to Oriental men, says, "this is my body." You know that to say, "this is my body," is really nothing. That word—*this*, must be related to some previous subject. There is no mention of the subject at all. Therefore the word was related to some object indicated by Christ with gestures; so that the language in itself is a figurative one. Now Christ, presenting the bread to the Apostles, said, "this is my body." Then what must be the natural sense? To understand the material body was impossible to the Apostles for one hundred thousand reasons; but they understood Christ; therefore the words of Christ, according to the Scriptural language, were rightly understood as meaning "this bread signifies my body."

There is a perfectly parallel passage of Scripture which will clear this point of all shadow of doubt. What was the prototype of the last supper? The Jew's supper. This is instituted in the twelfth chapter of Exodus, where it is said of the Lamb, "ye shall eat it in haste; it is the Lord's passover." Was the Lamb literally and materially the Lord's passover, transubstantiated into the Passover? No! for what was the passover? When the angel of God received an order to kill all the eldest sons of the Egyptians, and spare the Hebrews, the latter were ordained to mark with blood their door-posts, so that the angel might "pass over" their houses. This exemption was called the passover. Now I ask all Catholics was this exemption or passover a Lamb? No! the Lamb was only the memorial of the exemption; therefore says the Scripture—"Eat the Lamb in haste, it is the Lord's passover;" that is, it *signifies* the passover. In commemoration of this great event the Jews had their legal supper. When Christ celebrated his last supper, he was not instituting a new thing, but fulfilling an ancient law. Let us substitute for the Lamb, Christ himself; for the passover, his passion on Calvary; and as the Jews, by eating earthly lamb's flesh, commemo-

rated their passover, so Christians, in commemoration of the passion of Christ on Calvary, meet together, eat earthly bread, and drink earthly wine. Such is the material explanation, by the original Greek text, and by the parallel passages of the Holy Book, of our present subject, and when men are not engaged by party-spirit to reject the plain truth, then they must conclude from such evidence that really the words of Christ, on the Last Supper, do not determine any change of bread into flesh, or flesh into bread, but simply announce "that the bread signifies the body of Christ." But my old Roman Catholic brethren are obstinate, "This is the body, and this is the blood, because Christ says so!" Alas! you are obstinate in your little, material, mistaken sense; and I also am obstinate, if you will, in my high, spiritual, and true sense.

The Romanists who derive their faith not directly from the Bible, but by the intermediate organ of their church, the Romanists who, instead of ascertaining their belief by consulting the Gospel, are satisfied with their catechism, the Romanists who prefer the teachings of their priests to that of Christ himself, the Romanists believe that the words of Jesus in the Last Supper, were simply "this is my body," over the bread, and "this is my blood," over the wine, and in such a persuasion they cannot understand how we dare to impugn their Transubstantiation, so clearly declared on the simple statement of Christ. But here is a little difficulty, Christ never said of the wine "this is my blood," never!

The Evangelist Matthew instructs us that Christ, taking the *cup*, and giving it to them, said, "Drink ye all of it, for this is my blood of the new testament, which is shed for many for the remission of sins," or, according to Luke, "This cup is the new testament in my blood which is shed for you." Now, if you take this part literally, according to Matthew, the cup is blood, according to Luke the cup is the new testament. But you cannot drink any cup, nor any testament, and therefore the statement of Christ is false. The popish answer is, "oh! in this part Christ speaks figuratively." Yes, we have many figures in this second part. First, the figure of drinking a cup, instead of its contents; second, the figure of understanding blood instead of

wine, rather a hard figure! Further, the figure of the cup being the new testament, (when, according to Paul, it is not the New Testament, but the seal of the new testament;) thus we have three figures in the second part. Why do you take the first part in a literal sense, and not the second also? There are not two different ceremonies, but one, and therefore the words of our Saviour make only one speech. Now, if you exclude the figure from the first part of this speech, you must also exclude the figure from the second; because, I repeat it, if there are two elements they are for one sacrament, and therefore different expressions to convey the same object. But you persist in recognizing only the second part spoken by Christ, figuratively; and thus you will permit me to be more consistent with the simple truth, that is, that the first part also was figuratively spoken! Thus we have "this bread is the symbol of my body;—this cup, containing the wine, is the symbol of my blood."

And this is the conclusion of Christ himself. In business of so great importance let us well fix upon the subject also by means of repetitions. Christ sat at that supper not to perform a new ceremony, but an old one, "with desire, I have desired to eat this passover with you before I suffer," and this in order to give the Hebrew rite the spirituality of the Christian rite. The Apostles knew well that ceremony and their present condition. Therefore, in the same way they did eat the lamb, they must have understood that they had been invited to eat also the bread, and drink the wine of the Christian rite. But the lamb was not the passover of the Jews, it signified merely the passover; so that the Apostles clearly understood that they should eat bread and drink wine not as the real body and blood of Jesus Christ, but as signifying the one and the other. Without that, it would have been totally absurd, repugnant, and illegal. At that supper no question or difference arose among the disciples hearing those words, as it did happen during the sermon at Capernaum, and this because they retained the conclusion of the discourse as a rule for the present circumstance, "the words that I speak unto you they are spirit and they are life." Christ said, "this is my body, which is given for you;" therefore, if that was really his body and blood, in such a case a material and mortal body, as was the

body of Christ at the supper, it would have been transubstantiated into another body equally material as well as mortal; moreover, the material body of Christ, with extension, weight, and measure, absolutely inseparable from a material body, would have become spiritualized, losing all these qualities; besides, there would have been a body of Christ, visible, extended, and palpable, and thirteen other bodies of Christ, invisible, unextended, and unpalpable; more than that, this Christ would have eaten his own body; besides, the commemoration of the sacrifice would have happened before the sacrifice itself; the sacrifice of the altar would have taken place before the sacrifice of Calvary. In order, then, to avoid such absurd conclusions, let us keep ourselves to the fact, that the bread and wine were nothing more than a commemoration. Thus the lamb was eaten before the passover, without being the passover; thus was eaten the bread, and drunk the wine before the death of Christ, without being the body and blood of Christ; and as the lamb remained as a memorial of the passover, thus the sacrament of the bread and wine remained as the memorial of the death of Christ. In the Old Testament the ceremony was typical and commemorative, in the New it is commemorative and symbolic; in the Old Law the lamb was the type of what Christ was to give on Calvary, in the New the elements are the symbol of what Christ has given on Calvary. Therefore the Apostles received that bread and wine as symbols, and the sacrament as a memorial, and no more. Thus Christ could participate in those symbols, as well as the Apostles, without falling under the curses of the law.

The proof that at that supper there was no idea of the real body and blood of our Lord, results from the scriptural and simple exposition of the fact, as according to the true history of the Evangelists. The words of Christ, "this is my body, this is my blood," would not have been pronounced previous to the distribution of the elements, but after the Apostles had participated of them. Thus St. Mark clearly specifies, where it is said in regard to the cup, "and he took the cup, and when he had given thanks, he gave it to them, and they all drank of it. And he said unto them, this is my blood of the New Testament," &c. Even for the most difficult scholastic this would prove that, at the supper, there

was no question nor idea of any mystery, but a simple ordination of a ceremony in commemoration of His death.

But what is totally clear and without any shade of doubt, according to all the Evangelists, is, that Christ insisted to exclude all real presence of body and blood in the elements of the sacrament. The words of consecration which, according to the doctrines of Rome, transubstantiate the wine into the blood of Christ, had already been pronounced by Christ himself, and, as such, according to the papists, the Apostles had already drunk the blood of Christ (although Christ lived and spoke with them without losing blood,) when Jesus Christ ending his discourse, said to the twelve congregated persons, "I will not drink henceforth of *this fruit of the vine* until that day when I drink it new with you in my father's kingdom." Therefore Christ had not drunk his own blood, but simply the fruit of the vine; thus (as Christ had not any mental reservation) even after the words of consecration, even after having instituted the sacrament, even after he and his Apostles had drunk from the cup, the contents of the cup was not the real blood of Christ, but merely the fruit of the vine. Neither shall Christ ever drink his renewed blood as real blood in the kingdom of His Father, because this is a thousand times absurd; nor shall the Apostles, for the same reason, drink the blood of Christ in heaven. But to drink the fruit of the vine renewed in heaven, is the accomplishment of the prophecy of David (Psalm 36), "they shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures, for with thee is the fountain of life." Therefore, if with the papists, we believe in the real blood and flesh of Christ, all remains contradictory, inexplicable, and absurd; but if we believe, only according to the Scriptures, that in the elements of the sacraments are the symbols of the flesh and blood of Christ, this will be truly lucid, comprehensible, and reasonable.

This is a Protestant conclusion, Romanists say. What have I to do to arrive to a Papal conclusion on this subject? From the Scriptures we have no flesh and blood of Christ in the Sacrament, but bread and wine, only as symbols. The Catholics instead, believe in Transubstantiation; and as they have no Scriptural support, they believe so as

according to their rule of faith, because so it is stated by their infallible Popes, infallible Councils, and infallible Fathers. You know my opinion about these infallibilities, as I do not recognize any infallibility but in Christ and in the Word of God. Notwithstanding, we shall also recognize the Catholics right in their own rule of faith, if they can prove that their infallibles all agree in giving support to the dogma of Transubstantiation. Only one dissenting suffices to destroy their infallibility and then their authority. Therefore if I can quote only a Pope, a Council, a Father dissenting, I shall be as good a Catholic, denying the Transubstantiation, as any other who believes in it with the remaining Popes, Councils, and Fathers. Now it is true that Innocent III. and Pius IV. very clearly pronounced the Transubstantiation; but Pope Vigilius, equally infallible, says very clearly also, that the bread and wine in the Lord's Supper are *figures* of the flesh and blood of Christ. Pope Gelasius in his authentic treatise against Eutychus, writes, "the substance or nature of the bread and wine ceases not to exist, and assuredly the image and similitude of the body and blood of Christ, are celebrated in the performance of the mysteries." Therefore, Popes are against Transubstantiation! Very good. I agree with them: here I am quite content to draw my conclusion according to the infallible popish rule of faith. What papist can complain of that?

Next as to the Councils. The Councils of Lateran, Constance, and Trent, sustain the Transubstantiation; but, on the other hand, the Œcumenical Council of Constantinople asserts that the bread and wine are merely images of the vivifying body of Jesus Christ, living in heaven. Therefore, Councils are against Transubstantiation! Very good. I am again with Rome, perfectly content to deny the Transubstantiation according to the infallible popish rule of faith.

And now for the third and most important branch of the popish rule of faith, the consent of all the Holy Fathers. Do they all consent with the present papal dogma? We go to see. Tertullian against Marcion, book V., says, "The bread which he had taken and distributed to his disciples he made his body, by saying, 'This is my body,' that is the *figure* of my body." Clemens Alexandrinus, in the *Pædagogæ*, repeatedly writes, Book I., "the wine allegorizes the

blood." Book II, "Scripture has called wine a *mystical symbol* of the holy blood." Origen assures, (Com. on Matt.) "Neither is it the matter of the bread, but the words spoken over it, which profit him that doth eat, not unworthily. And these things I speak of the *typical* and *symbolical body*." And (Hom. VII. on the 10th Chap. of Lev.) he "acknowledges that some things written in the Holy Books are *figures*. There is in the New Testament a Letter which killeth him who does not understand spiritually the things which are said, for if you take this according to the letter, 'Except ye eat my flesh and drink my blood,' *this letter killeth*." And against the Marcionites, (Third Dial :) "But if, as these affirm, he had neither flesh nor blood, of what flesh, and of what body, and of what blood, are the bread and cup which he delivered, the *images*? By these *symbols* he commended his memory to his disciples." Athanasius, on the sixth chap. of John, teaches, "He spake both of the spirit and the flesh, and made a distinction between his spirit and flesh, that not only believing in what was visible to their eyes, but also in his invisible nature, they might learn that the things which he said were not carnal, but spiritual; for how many would his body have sufficed for meat, that it should become the nourishment of the whole world? for this reason, therefore, he mentions the Son of man's ascension into heaven, that he might draw them from the corporeal sense, and that they might understand that the *flesh he spoke of* was heavenly nourishment and *spiritual food*, given to them *from above*. As if he had said, 'This my body shall be given as food, so as to be imparted *spiritually* within each.' Jerome against Jovin, (Book II.) ascertains, "He did not offer water, but wine as a *type* of his blood." Chrysostom, Serm. on Matt. "For if Jesus did not die, of what are the things which we perform, the *symbols*? Augustine affirms, (Chris. Doct. v. 3,) 'unless ye shall eat the flesh,' &c. It is a *figure*, teaching us that we *partake of the benefits* of the Lord's passion, and that we most sweetly and profitably treasure up in *our memories* that his flesh was crucified and wounded for us." And upon the 98th Psalm, "Understand *spiritually* what I have spoken. You are not *about to eat this body which you see*, and to drink *that blood which they shall shed* who shall

crucify me ; I have recommended you a certain sacrament, which, if *spiritually* understood, shall quicken you." And on the 3d Psalm, "When he was present at the Supper, in which he recommended and delivered to his disciples the *figure* of his body and blood." But it would be too long for me to quote Justin, Cyprian, Eusebius Cæsarensis, Cyrie of Jerusalem, and others against Transubstantiation ; and I confine myself now to quote only Ambrose as the Father in whose authority the Catholics say that after the words of consecration the wine is no more wine, neither the bread bread, but flesh and blood of Christ. True, but in the sense of Ambrose himself, does it mean Transubstantiation ? Not at all. The explanation, or better, the mind of Ambrose is to be found in the 4th book on the Sacraments. "In eating and drinking the things which are offered for us, we *signify* the flesh and blood. You receive the *Sacrament as a similitude* ; it is the *figure* of the body and blood of the Lord. You drink the *likeness* of his precious blood." We come now to a conclusion. What have the Catholics to oppose to the Fathers I quoted ? Perhaps other Fathers, or even other passages from the same Fathers. Well. But then in the first instance, as you have no more the unanimous consent of all Fathers, so your Transubstantiation, according to your rule of faith, is no more a dogma, but only an opinion ; and in the second instance, if in one work your Fathers say, "Yes," and in another work the very same Fathers say "No," then they are liable to mistake, to contradictions, and therefore unworthy to be invoked as element in a rule of faith. Again, when you decline to explain the Bible by the aid of the Bible, but you receive it as a drachm in your rule of faith according to the unanimous interpretation of the Fathers ; as on the point at issue you have not this unanimous interpretation, so your Transubstantiation is really unscriptural.

I know that some efforts are made to prove Scripturally the Transubstantiation from the First to the Corinthians, Chap. XI., where Paul said, "Whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." But in

this quotation recurs the same incorrectness, or *mala fide*, which distinguishes the Popish theology, namely, here it is an absolute sentence, when in St. Paul's Epistle it is a corollarium from a historical premise. Mark that. The Corinthians were coming together not for the better but for the worse. "There were divisions among them; there were also heresies." Again, "in eating, every one taketh before other his own supper; and one is hungry, and another is drunken." This is not eating the Lord's supper. The reproach was just. The Lord's Supper was intended for union and charity and holiness among Christians, and to remember Christ's passion; now nothing of that the Corinthians were doing; their practices were a direct contradiction to the purposes of this sacred institution, and therefore guilty against it. They used the Lord's table in the same way as they did when heathen with their idolatric sacrifices; the poor was contemned; the church was ashamed; and so they turned into profanity and scandal the sacred institution. And then, naturally, they were guilty against the body and blood of the Lord. But to be guilty against the body and blood of Christ, does not mean that actually the body and blood were there; it means only the institution commemorative of that body and blood; according to Paul to the Hebrews, they "counted the blood of the covenant, wherewith they are sanctified, an unholy thing." The Lord's Supper deserves great preparation, although it consists of the symbols of the body and blood of Christ; because instituted to commemorate the death of our Redeemer and to give part in its benefits. Anybody who, without judgment, and yet with schisms, heresies, scandals, dares to participate in the sacred symbols, is really guilty against that which the symbols represent. So were the Corinthians. And when Paul said, "not discerning the Lord's body," it is the natural consequence of the Corinthian scandals previously mentioned. The Corinthians came to the Lord's table as to a common food, not making any difference between that and a heathen ceremony, but using much more indecency at this sacred feast than they would have done at a civil one. Therefore they were "not discerning" the Lord's body. Is that Transubstantiation? No! There is only mentioned the Lord's

Supper, as understood by the Apostles and primitive Christians, namely, a divine ordinance to remember by sacred symbols the death of Christ. Do not take my assertion as without proof. The Catholic belief is that after the word of the consecration the bread is no more bread, the wine no more wine; they are called always the consecrated *species*, the blessed sacrament, the most holy, the body of Christ; and it would be impious and blasphemous to denominate them by bread and wine. Now St. Paul in this very chapter, after having mentioned the Sacrament with the consecrating words, three times calls the consecrated elements *bread* and *cup*. Therefore, no Transubstantiation! Again, in the very text at issue, who "shall be guilty of the body and blood of the Lord?" who "shall eat this bread, and drink this cup of the Lord unworthily." Therefore no Transubstantiation, but bread and cup *allegorizing* body and blood. Again, if the Romanists take literally the body and blood, then they must also take in a literal sense these words of the 25th verse: "This cup is the new testament in my blood," that is to say, the transubstantiation of the chalice into a New Testament; they must also take literally the 26th, 27th, 28th verses, and "drink the cup" as it is, cup—which will be rather difficult. Therefore, no Transubstantiation! Jerome himself agrees with that conclusion, when in his Commentary to this Epistle he says, "He shall be guilty of the body and blood of the Lord; because he despised the *sacrament* of so great a mystery."

There are no difficulties in explaining the second part of the alleged text, "he that eateth and drinketh unworthily, eateth and drinketh damnation to himself," because there is not eating and drinking of body and blood, but, according to the preceding verses, "let a man examine himself, and so let him eat of that bread, and drink of that cup." Therefore, no Transubstantiation! If the body of Christ were really eaten, and the blood drunk, then the body of Christ itself should be damnation, which is a horrible blasphemy. The Church of Rome is not ashamed to repeat the sacrilegious hymn of Thomas Aquinas, where it is said of the body of Christ, "*mors est malis, vita bonis: vide paris sumptionis, quàm sit dispar exitus*," "it is death to the sinful, life to the good, mark how the same taking has different results." No, no,

no! The body of Christ, as Christ himself, is life for all, and cannot be death for some, and life for others. If a comparison can be made, it is the Sun, which equally shines both for just and sinner, therefore that damnation must be independent from any Transubstantiation. The cause of it is assigned by Paul (as I said before), in the words "not discerning the Lord's body," that is to say, putting the Lord's table on the same level as common food, and accordingly they were punished, but not as Judas who betrayed Christ, yet as children, "chastened of the Lord, that we should not be condemned with the world," v. 32. Thus the punishment was neither spiritual nor eternal, but temporal, "for this cause many are weak and sickly among you, and many sleep," v. 30. Now this is not the effect of a guilt against the body of the Lord, but the effect of their intemperance, as mentioned verse 21, "and one is hungry and another is drunken." The remedy also excludes any idea of Transubstantiation, "Wherefore, my brethren, when ye come together to eat, tarry one for another, and if any man hunger, let him eat at home, that ye come not together unto condemnation," v. 33, 34. Therefore this condemnation was not for eating unworthily the real body of Christ, but only "for in eating every one taketh before other his own supper," v. 21. Where the matters are not purposely confounded, the chapter proves that the Lord's table might be profaned, using of it wrongly as common love-feasts, and approaching the sacrament of Christ's death without examination; but it cannot prove Transubstantiation at all; there are bread and wine all together as mere symbols of the Lord's body.

Instead, this very chapter proves the unscripturality of this Transubstantiation. Paul assures the Corinthians, v. 26, "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." If in the Sacrament we show the Lord's death till he come, then Christ does not come on the altars; then Christ is not present in the Lord's Supper; then there is not Transubstantiation of the sacred elements.

When shall Christ come again? By the Scriptures and the Apostles' creed, Christ shall come again to judge the quick and the dead. Therefore Christ shall come again

only once, after the universal resurrection, and as a judge. Now answer this dilemma. Either after the words of consecration Christ personally comes on the altar, and the wafer is really transubstantiated into the body of Christ, and then Paul and the Apostles are all impostors; or Christ, according to the Divine Word, shall come again to judge the quick and the dead, and then the Transubstantiation of the wafer is an imposture. I leave the answer to the Romish Catholics.

There is more and more. At the last supper the Saviour said, "Do so in remembrance of me." If you approach the Lord's Supper in remembrance of Christ, therefore Christ is not present in the Lord's Supper, nor in the sacrament of the altar. We make remembrance for a distant friend, we cherish a present friend; remembrance supposes distance; where there is presence there is no longer remembrance; if my friend be present here, I will not say, I remember him. Thus, the words of Christ absolutely exclude the real presence. You have in the United States, each year, a just and national festival in commemoration of your glorious emancipation; but your festival is not your emancipation, is not your last battle in which you gained your emancipation; it is only the anniversary remembrance of it. To explain more popularly—there was a great battle, well known in England, and well enough known in your country, the battle of Waterloo, in which the great Napoleon was defeated by the Duke of Wellington. This great battle the Duke of Wellington commemorated by an annual dinner, but was the Duke of Wellington's dinner the battle of Waterloo? No indeed! no battle at all, but the remembrance of it. More seriously—recall to memory again the Passover. It was in commemoration of the angel destroying all the first-born in Egypt; but when the Jews at Easter eat the lamb, they do not eat the angel destroying the first-born, but they so celebrate the great destruction, and their safety. So, the sacrament was instituted by Christ in remembrance of his death, and therefore we do not eat Christ when we approach the Lord's Supper, but we only commemorate the death of Christ, and therefore the Transubstantiation is against Scripture.

Now we are about to advance one step further into Rom-

ish absurdity. Christ said, "this is my body," and suppose he said, "this is my blood," and suppose both were literally meant; but he never said, "this is my soul." Yet, will you believe it! the Roman Catholics profess to eat the flesh, bones, sinews, and also the blood, and, worse and worse, the *soul* of Christ! Have you ever eaten a soul? How does it taste? Is it easily digested? Yet this shocking absurdity is held by the Roman Catholics. You may think this is the climax, but it is not; for Roman Catholics are taught that they eat the flesh and blood, soul and *divinity* of Christ. The divinity of Christ! But Christ cannot share his divinity as really it is in his own person with any one but God. Man cannot support, nor receive in himself really and personally the divinity of Christ. Can a glass contain the ocean? Can a ring contain the sun? Once God advised his servant Moses to cover his face, not being able to sustain the presence of his God, and now we have not only men in the real presence of God, but eating and drinking the entirety, the divinity of God. The divinity of God! But the divinity of Christ cannot be separated from the divinity of the Father and the Holy Ghost; thus a Roman Catholic, approaching the sacrament of the Lord's Supper, eats the flesh, blood, bones, sinews, and soul of Jesus Christ, and along with all that, eats the divinity of Christ, the divinity of the Holy Ghost, the divinity of the Eternal Father! Christ instituted the sacrament in remembrance of his passion and death; but the soul of Christ did not die, the divinity did not suffer at all; therefore he never said, do this in commemoration of my soul and divinity, but only in commemoration of my passion, and the death of the flesh and blood which I shall give for you on Calvary. Oh! gross, oh! lamentable, oh! revolting, oh! blasphemous absurdity!

This Transubstantiation is not only unscriptural, but insulting to the good sense of mankind. When an animal eats flesh, we call it *carnivorous*, when a man eats a man we call him a cannibal; but, when he eats his God, what name shall we find for him? Eats his God!

Cicero, the ancient pagan, in his treatise on the nature of Gods (*"De natura Deorum"*) says, "we have so many follies about our divinities that only one more can be invented,

namely, that man may eat his God;" and what the pagan, Cicero, called a folly, is more than fulfilled in the Church of Rome when she asks her children to believe that they eat not only the flesh and blood, but the soul and divinity of their God.

Let us now pass to the second assumption.

If, as a mystery, Transubstantiation is unscriptural, so, as a miracle, it is unreasonable. For belief, faith is necessary; but a reasonable faith, a faith perhaps above, or beyond, but not opposed to reason. The Church of Rome calls Transubstantiation a miracle. I have never denied the miracles of the Old and New Testament, and, if this be a miracle, I will freely accord it a place among my other beliefs.

To recognize a miracle, the evidence of the senses is necessary. Christ wrought a great miracle in the resurrection of Lazarus; but there many witnesses saw, spoke to, and touched Lazarus, and were persuaded of the reality of the new life which had been given him. At the marriage at Cana in Galilee, Christ performed a miracle, he changed water into wine, or rather, substituted wine for water, and this miracle is produced in support of Transubstantiation. Oh! poor believers! After the substitution, all the guests were persuaded of the miracle; the substituted fluid had the smell of good wine, the taste of good wine; it produced good effects, for, as stated by the Gospel, all the people were merry after the feast. This miracle I have never seen; after eighteen centuries, I cannot judge it by the evidence of my senses, but I know that those who were present at it, judged it by that test. Christ, when desirous of persuading the Apostles that he was not a spirit, did not say, "believe;" he appealed to their senses, "behold my hands and my feet, that it is I myself; handle me, and see, for a spirit hath not flesh and bones as ye see me have." Thus, to admit Transubstantiation, I must see the miracle; but I have never seen any miracle about the wafer and the cup; before the word of consecration it is a wafer in smell, touch, color; after the consecration it is the same. Where lies the miracle? BELIEVE! Before the consecration the cup contains wine, wine in smell, color, taste; after the consecration it is the same; where lies the miracle? BELIEVE! It is easy to say, believe; but what, if I can not believe!

"Oh, then, you are Protestant." Always *Protestant*! If I ask, "why do you believe?" the answer is, "because my Church says so." And, "why does your Church say so?" "Because she is the Church;" or in other words, "I believe what the Church believes, and the Church what I; and we both believe together." This is the great evidence and cause of belief in the miracle of Transubstantiation.

Now, look at me attentively; for I am performing a miracle. Look at my pocket, and tell me what I have within. "What have you in your pocket?" I have the moon. "We do not see it." But I say, I have it, believe, infidels and Protestants! I have the authority, and, as a leading member of the Church, I say to you, I have the moon in my pocket. But in the same way that you, as reasonable beings, will not believe my word in this assertion, so I conclude that I cannot believe the priest of Rome, because what he tells me is contrary to the evidence of my senses. All evidence is against the miracle of Transubstantiation. It is said it is performed in two manners, namely, in the change, and in the multiplication of the body of Christ.

But, in the first place, I find this miracle against the law of nature and the creation of God, and against the reason of mankind. Can you have any kind of shadow without a body? No! Can you have an actual specific appearance without substance? No! The accidents, as they are called, of body, form, taste, color, smell, surface, cannot exist without the substantial body to which they belong. The Church of Rome says, we have the substance of flesh and blood, and only the *accidents* of bread and wine. But in the present state of nature this is impossible. It is impossible to God himself, because God has established law, and the law He established, it would be against his wisdom to destroy. The law of nature, established by God, is that no accidents can exist apart from their proper substance; therefore, if in the sacrament there is only substance of body, and only accidents of bread and wine, the Transubstantiation on this point is not only an absurdity, but an impossibility.

More: Instead of substance of bread and wine you have only the *appearance* in the sacrament. I will leave the wafer; but what I say of the wine is equally applicable to the wafer. After the consecration, says the Romish Church, you

have no longer the substance, but only the appearance of wine. Suppose you look at a glass of wine ever so faithfully represented in a painting, will it make you merry? If you see a glass of wine at a distance, say in a shop window, will it make you drunk? No! You see the appearance of wine, in the one case—in the other the wine is removed beyond your reach, and is for you only in appearance, and therefore in neither case are you made drunk. Now listen to a fact. In the popish system, priests celebrate three masses on Christmas-day. In Italy the wine is very good and very cheap. Suppose that in the first mass, the officiating priest indulges in taking wine; he becomes a little jolly after the drinking of the wine. In the second mass he becomes more joyful than in the first, and indulges more largely. In the third mass, oh, my friends! he speaks very loudly, and when he goes to the sacristy, does not walk very firmly. He drank only the appearance of wine! But, he is drunk! What is the conclusion? In the popish theory, that the priest became drunk by drinking the blood of Christ! But, my logic proves that the priest became drunk by drinking real wine, even after the words of consecration were pronounced.

I will give you a fact which occurred a few years ago in Asti, in Piedmont. The bishop was a Jesuitical and fanatical man; he was lascivious, publicly so, and bigoted and hypocritical together. In the altar of a nunnery was discovered a wafer, and, as the history of the monastery ran, it was there for hundreds of years. A doubt arose whether it would be lawful to expose it to public worship. To ascertain whether Christ were present, it was given to two of the greatest chemists that could be found. What was their report? They said:—"We give our evidence that in the wafer, still remains the substance of bread;" and, after this testimonial, the bishop ordained the public worship of this wafer, because still existed in it the substance of bread, although this substance may be called in their theological language the *consecrated* species, or elements. Now, I ask all reasonable beings, what has chemistry to do with appearances? Can appearances be decomposed or examined? Certainly not. And then, if the scientific men give their evidence on the presence of bread, call this presence a species.

an accident, an appearance. as you please, but it will be always bread and wine, true bread and true wine.

We have also the multiplication of the body of Christ. The Church of Rome teaches that, at every mass, a new Christ comes from heaven; that he is present in every wafer after consecration, and if the wafer be broken into two pieces, Christ passes into the two, and exists, whole, in each; if into four pieces, Christ becomes four, and so on, *ad infinitum*. I ask reason and logic, can a man be, at once, one man and ten men, and always the same substance of man? Can he be here and there, at the same time? Can Christ sit enthroned in heaven, glorious and king, and, in the same very moment, be locked up in sacraria, carried about in pyxes, put into the pockets of priests, concealed, smuggled, some time despised, some other profaned? But this is the miracle! Can you prove the miracle by the word of God? No! Therefore, believe me, when I say, I have ten thousand moons in my pocket. Such is the multiplication of your Christ in the wafer.

Go a little farther. What is said about the prodigious multiplication of Christ in the wafer, is also applicable to the cup. So that in any visible drop of wine is Christ himself, perfect body, with flesh, bones, sinews, soul, and divinity. You know, my friends, how rich in Christs may be the Church of Rome! At least any priest in celebrating mass, enjoys the presence of two—one real Christs. A little more. At a certain point of the mass, the priest breaks the wafer in three pieces, two larger for the assumption, and a small one, which he lets fall into the cup; thus according to the Romish belief, there are two dry Christs in the wafer, one Christ in the wine, and a fourth one swimming in the cup. If the language appears ridiculous, it follows from the doctrine, not from the speaker. Again, a little more. When the priest consecrates a pyx filled with wafers, he also enjoys the company on the altar of a very large family of Christs. Such are the absurdities flowing from a doctrine, purposely invented to create for the priests an authority, a power, at least coequal to the authority and power of the Eternal Father himself. This is what the Romanists call the great miracle of the Transubstantiation. In my opinion, the great miracle is, how the Catholics can believe

in such a chain of absurdities. But there is the secret. The first establishers of the miracle knew very well the impossibility to support it with evidences; and, therefore, to evade the stringencies of discussion, they blinded the reason, and made it a law not to inquire about their mystery. Then confounding mystery and miracle all together, they claimed for Transubstantiation a blind and scrupulous belief, they taught the uselessness of our senses, and proclaimed, that the less a man should be a man the more he would be a believer.

All these insults to the human reason are compendiated in the famous hymn for the feast of the body of Christ beginning, "*Pange lingua, gloriosi*" &c. There it is said, "*Et si sensus deficit, ad firmandum cor sincerum sola fides sufficit. Præstet fides supplementum sensuum defectui*;" that is to say, "and if the senses are deficient, the faith alone suffices to confirm a sincere heart. May the faith supply the defect of the senses." So the Catholics are obliged to believe even at the expense of their reason. If somebody wishes to have the words of that hymn, namely, the purest doctrine of the Popish Church on Transubstantiation, converted into a prayer, it will be as follows:

"My God! I am a man; as a man I cannot believe in the miracle of Transubstantiation; all my senses are against the miracle. But, according to your Word, as expounded by Thy Church, I will believe in this miracle; therefore, oh Lord! instead of leaving me a man, a logical and reasonable man, change me into a wild beast, without discretion or reason, that I may believe this miracle!"

Along with the multiplication of the body, there is also a multiplication of the soul, which is no more reasonable.

Now this soul of Christ in the Sacrament either is the same that was created when Christ became a man in the womb of the Virgin Mary, or is a new creation for the Sacramental purposes. If the Papists answer that it is the identical soul of Christ, then comes the question can a Soul be multiplied? The Soul is a Spirit, and therefore can neither be divided, nor multiplied at all. If they answer that it is the same Soul identically duplicated *ad infinitum*, then we ask, can the same Soul, at the same very moment, be in some millions different places, with the same manner of existence? Certainly not. As star differs from star, leaf

from leaf, so the human souls differ from each other in thought, affections, sensitiveness, perception ; in a word, in all. To co-equalize a soul is to destroy all the existent order of nature and grace and glory as established by God. Then I perceive my divine Saviour in heaven understanding our different needs, looking on our different weaknesses, mediating for our different necessities with his own soul, and this is consequent. But I cannot perceive, and God himself should be unable to give any demonstration of it, in what manner the multiplied Souls of Christ might have the very same sensations everywhere, as if they were one. The different state of Christian worshippers and communicants must dispose differently of Christ, pleased in one case, displeased in another, friend, husband, father for some, for others judge ; here with grace and smiling, there with authority and condemnation. Can the identical Soul, boundless, multiplied, be one and different in sensations at the same very moment ? Therefore in the sacrament there cannot be the same identical Soul of Christ : and the multiplication cannot succeed, but by new creation. It is a doctrine of Rome in the Lateran Council under Leo X., that God creates each single soul for each single man. The body of Christ is multiplied in the sacrament, and so must it be for the soul. But the soul cannot multiply by extension or division ; therefore in order to provide the legion of Christ's bodies, there must necessarily succeed a new creation. Thus you have God daily occupied in creating thousands and millions of souls for his Son at the pleasure and will of Catholic Priests. God can do so. Well. But these will be no more the Soul of Christ ; the Soul which animated Christ's Life ; the Soul which anguished with him on the cross ; the Soul which was crowned with glory after his ascension to heaven ; but a new one. So in the Sacrament you have no more the Christ of the Last Supper. In conclusion, either no multiplication at all, and then no more miracle, or multiplication, and then a new Christ. In both instances the Transubstantiation is unreasonable, degrading to the believers. Let Reason show that there can be, and that there is a miracle ; then we will believe. -

But, Roman Catholics will say that there are miracles in support of this miracle. What miracles ? I shall quote

three of them, the most interesting. In a town of Italy, in the Roman States, called *Bolsena*, a priest celebrating the mass before the Pope, God showed a great miracle. A white linen is used by the priest during the sacrifice, called in Latin *Corporale*. When he broke the host, i. e. (the body of Christ,) a large stream of blood flowed out, and was collected in the *Corporale*. A rich shrine was erected to that blood; it was worshipped as the true blood of Christ, and shrine and worship continue to this day; and in that town is held a great festival in honor of this blood of Christ. Suppose this story true; look at the consequences. Is this blood real, or apparent? It must be either apparent or real. If apparent, it is a charm and diabolical illusion. If it is real, then I ask from whom it came? We know that blood cannot flow without rupture or wound; that there is no wound without suffering; that then the body of Christ suffered pain and laceration at Bolsena; but the Church of Rome admits that Christ cannot suffer any more: therefore the blood of Bolsena is an imposture. Mark that: the Church of Rome by Bulls and festivals recognizes that there was a miracle; the same Church by dogmatic teaching sustain that there cannot be any miracle; what is that? What logicians call the *reductio ad absurdum*; and all Transubstantiation indeed is very absurd. Nay, more! a glorified body can not lose or acquire anything, but the body of Christ is glorified, and, therefore, cannot lose a drop of blood: its perfection, existing, cannot be impaired by the loss of a particle; therefore this story about the blood is a gross imposture, and if Papists prove the Transubstantiation by such a miracle, miracle and Transubstantiation are both impostures.

But there are more miracles to support Transubstantiation. There are two miracles in different places and ages, but identical in their nature. One of St. John from *Capistrano* in Italy, and another in America, at Georgetown, as witnessed by bishop England. A nun at the convent there, at the elevation of the wafer, saw in the wafer a fine specimen of a grown and beautiful baby! Now the teaching of the Church of Rome is, that in the wafer is Christ in the perfect measure of Christ, namely, a man complete, the finest specimen of a man, thirty-three years of age, according to Saint

Paul. Do you recollect Shakspeare's tragedy of Macbeth? Macbeth terrified, looking back, says he sees Banquo; but the people say, "we do not see Banquo." And this is the miracle of the Church of Rome, a farce instead of a tragedy. The nun said, "I see a beautiful baby;" and the people said, "where is the beautiful baby?" A baby of six or seven months old! This is what the nun saw, but Christ is thirty-three years old; so the people believe. How can there in the same wafer be a baby for the eyes of the nun, and a man for the belief of the people? Either baby, or man; both together is to increase the miracle-mania of Transubstantiation to the infinite. So in order to support an absurdity, the Church of Rome invented other absurdities. The poetical fiction of the tragedian is overcast by the tales of the theologian. Contradiction and delusion equally manifest! The last miracle in support of Transubstantiation, is one quoted a few months ago by Father Newman in his lecture at Birmingham, to the oratorians. Saint Anthony of Padua was a great friend of all kinds of beasts. Once on a time, at Rimini in Italy, the people, not liking the saint, would not hear his preaching. Quietly and patiently the injured saint was walking to the sea, and, in presence of the sea water, he called all kinds of fishes to hear the preaching of the gospel from his mouth. *Mirabile dictu!* Marvelous to be told! from all parts of the sea, large fishes and small were coming with their heads above the surface of the water, and attentively hearing the Word of God. This is a historical fact in the history of Saint Anthony. This miraculous lecturer once met an infidel and argued about Transubstantiation. Said the saint, "even in your mule will I show you a proof of this miracle: bring the animal and believe!" The infidel brought his mule; Saint Anthony took the sacred wafer and presented it to the mule; which devout animal lowered his head and ears, and worshipped the wafer carried by the hands of Saint Anthony. Father Newman's conclusion is, that the beasts themselves can recognize, and really recognize and worship the miracle of Transubstantiation. The beasts! a mule! but what does it show us? why that the same faith as that held by the papists, it is possible to find even in a mule! The mule, I say, being irrational, is not capable of true faith; its faith must be an irrational

one; but the faith of the Catholic, is to recognize and worship God in the wafer, as recognized and worshipped by a mule. Therefore the faith of the Catholic must be an irrational faith. More! when the Catholics worship the wafer, in the same manner as the mule at Padua, they are exactly assimilated by their priests to mules.

I will leave my argument, fully confident I have proved my propositions that Transubstantiation is unscriptural and unreasonable; and, in conclusion, I will say to my Protestant brethren that I thank God for my exile. I thank Pio Nono, because he gave me to travel from Italy, and to get rid of my prejudices, prejudices which were, from my earliest age, part almost of my nature. I thank God especially for my being allowed to study His Inspired Word. To make all my countrymen as strongly persuaded as I am against Transubstantiation and all other Popish mummeries and delusions, I would give a thousand souls; I would a thousand times die, to secure so happy a result. May God bless my intentions, and use me as an instrument for the conversion of my dear Italy! Look at some of the consequences of this stupid miracle! Can the Roman Catholic be always sure of his sacrament? Is the wafer always the true body of Christ? No! Because, if the priest has no intention to consecrate the bread and wine, there is no Transubstantiation; because, if he has the intention to consecrate only one in a hundred wafers, the ninety-nine are not transubstantiated; because, if he does not see the wafers before him, or the wafers are out of the *corporale*, there is not Transubstantiation. Can a Catholic have a persuasion, a certainty, that he receives the real sacrament? Can he be always sure of the intention of the Priest? No! More and more! If the bread be not wheaten, or be mixed with other sort of grain; if it be corrupted, there is not a sacrament. More and worse. If the wine was made from unripe grapes, or not from grapes at all; if it is quite sour, quite putrid, quite mixed with water, there is no longer Transubstantiation. Can the Catholics have always a distinct notion of all such inconveniences? No! Therefore they cannot be sure of the sacrament; nor whether they receive the body and blood of Christ, or, instead, a bit of a corrupted substance. And with such an uncertainty you dare to

worship your sacrament? Oh, blindness! More and more. If the priest purposely, or by haste, does not pronounce all or part of the words of consecration, there is not Transubstantiation. And these words are in Latin, a language unknown to the majority of Romanists; they are pronounced secretly, so that the people cannot know if they were pronounced or not; therefore the people never can be certain of the reality of the sacrament; and expose themselves to worship and eat no more than a priestly cake.

Yet more and more! If the Transubstantiation take place, then the sacrament, that is to say, the body and blood of Christ, are exposed to the most revolting consequences. Wafer and wine might become corrupted, putrefied, poisoned: in such a doctrine the body of Christ can be vomited, cast on dunghills, fried in the open air, as happened in Rome at the time of the Bourbon siege, despised in the worst manner, boiled by sorceresses in their charms with infants' limbs, and serpents' heads. If there is a body of Christ in the wafer, the wind might carry away Christ's body; the worms might destroy the body of Christ; a mouse or a toad, horrible to say! might devour the body of Christ. But there is no longer the body of Christ. Who says so? Can you find in the Scripture any assurance of that? Is there in the Romish Church any *Christometer* to decide upon the presence of Christ in the wafer? It is certain that, if a man, or woman, or child, eats the wafer, it is the body of Christ they eat. And why, if eaten by a beast, is it not longer the body of Christ? Where is the evidence of that? None. Therefore a beast can eat the real body of Christ, in the system which teaches the doctrine of Transubstantiation. Are not these revolting consequences? Is this the honor paid to Christ by Romanists? But those are too natural consequences; therefore the Transubstantiation exposes Christ to deeper humiliation, and more ignominy, than He willingly exposed himself to once when He became man for human redemption. And thus it is both unscriptural and unreasonable.

Doctor M'Hale, Catholic Archbishop of Tuam, canvassing against Derby's ministry, among other intemperances, clearly said, in proposing Mr. Moore as candidate for Mayo,

"If you wish that the God of heaven under the *sacred form of bread and wine* should be exposed to hideous blasphemies, as he was on the cross, you will support Derby's government." Well. But I ask the Archbishop, who exposes your God to the blasphemy? You yourselves, when you degrade Him to receive the stupid appearance of a wafer. The beasts themselves have their own natural form; but you, you debase your God to have no form at all, or an unnatural, humiliating form.

But there is still more and worse in the M'Hale theological speech.

The ancient pagans worshipped their God under material forms. The Assyrians, the sun; the Egyptians, reptiles and vegetables; the Greeks, heroes; the Romans, emperors; and the modern pagans, under the form of a stone, or a tree. These were called, and are always called Pagans, because they worship God under material forms. But, the Romish Catholics, according to the Archbishop of Tuam, worship God under this material form of bread and wine: therefore the Romish Catholics are really pagans. No, no, Romish Catholics, your and my God has no form at all. Your and my Christ forbids us to worship Him in any material way! He commands you and me to worship Him in spirit and in truth—therefore the form of bread and wine is not only unscriptural and unreasonable, but directly against the commandment of God, therefore a mere idolatrous worship.

The conclusion is, we have, in the bread and wine, symbols of the body and blood of Christ. Approaching the Lord's Supper, we enjoy sacramental union with Christ in this last supper, and commemorate His death till He come; thus we escape all the false consequences of stating "you have the real presence of Christ in this wafer," although the Saviour can neither be seen nor heard. Raise your eyes, oh Romanists, to the heavens! there is your Christ! your high Priest! your Mediator! your Redemption! Oh, Christ! have pity upon those blind and enslaved people! Oh, Christ! be all in all, that all may profit by Thy blood! Christ, teach all by Thy inspired word, to worship Thee accordingly; open all eyes by means of Thy Holy Writ to

escape the delusions of human doctrines towards Thee! all from Christ! all to Christ! all for Christ! all through Christ! Christ in all and for all! Christ in life, Christ in the hour of anguish! Christ in the time of tribulation! Christ in death! Christ our joy and glory forever!

LECTURE V.

POPEDOM, OR THE TEMPORAL POWER OF THE POPE.

As this subject is a large one, I shall, this evening, treat only of the temporal power of the Pope, as peculiar prince of the Roman State. With the blessing of God, I will, on Friday evening, speak of the temporal power of the Pope, considered under the aspect of a temporal supremacy at large, with the Canon Law, and upon the subject of Popish intolerance.

[The Lecturer here spoke in Italian to this effect:]

Priest and Prince, Bishop and King! Can the offices be united in one person? Certainly, Rome will answer in the affirmative. But a Pope, infallible, an authority indisputable by the very tenets of the Romish Church, has declared the contrary. Pope San Gelasio (a saint, you see, as well as a Pope) wrote, in an absolute manner, that in the person of Melchisedech were found joined the regal and sacerdotal powers, as a figure; that the Roman emperors, uniting to their imperial functions the function of high priest, called themselves *Pontifex Maximus*; that the joining together of the power of king and the power of priest is an invention of Satan; and that whoso would combine the two offices and names, would be truly and utterly a priest of Satan. Thus, according to infallible authority, we must conclude that, if in Rome to-day there be a man calling himself, and acting as, at once priest and king, that man is inspired by Satan, is the slave only of Satan, sacrifices only to the ambition of Satan; and thus we reach the conclusion, from infallible authority, by plain reasoning, that Pío Nino at this day, sacrifices to Satan, is a kingly-priest, not of God, but only of Satan.

Who has created the pope Prince and King? He is

called the successor of Peter, the Vicar of Christ; and let us suppose this spiritual supremacy comes out of the gospel; but whence his temporal, his kingly power? Christ says, "my kingdom is not of this world;" therefore, I say, the kingdom of Christ's vicar, his successor, should not be of this world; he should not reign on earth. And, accordingly, among the early Christian writers, venerated in the theology of Rome, it was held that men who dedicate themselves to God, should not interfere in the affairs of this world.

Whence came the authorization to the Pope to assume temporal power? Clearly not from Christ. Then, from whom? Recollect that there are two antagonistic powers, Christ and Satan; two principles directly opposed, and which they represent, namely, good and evil. What Christ ordains, Satan often, by temptation of weak man, interdicts; what Christ has done, Satan often, by temptation of weak man, spoils. One day, the adversary, Satan, presented himself to the Divine Redeemer, and carried him in spirit, to the summit of a high mountain. There he showed the Saviour all the kingdoms of the world, and said, "all these will I give thee, if thou wilt fall down and worship me."

Did our Divine Redeemer accept the proposition? did he by real exterior practice unite the kingly to the priestly office? No! he ordered the adversary away from his presence, saying, "it is written, thou shalt worship the Lord thy God, and him only shalt thou serve."

Christ died without reality of earthly principedom; to-day the Roman Pontiff styles himself "King of Kings and Lord of Rulers." What is the inference? That it is Satan, not Christ, who has said to the Pope, "prostrate thyself before me and I will give thee a principedom!" And thus has the Pope done;—bowing before Satan, alienated from Christ, he has become a King, and placed on his head the triple tiara.

But Satan has his agents on earth, visible. Through what agency came his endowment to the Pope?

I have been in Rome. My natal air was inhaled at Bologna, in the Roman States. I have seen, I have heard, I have read, and I know. I know the story of ignominy, of suffering, of ruin, of this papal kingdom.

In ancient days there were two kings, the one a murderer

the other a robber. Phoca, at Constantinople, was the murderer ; Pepin, of France, the robber. From Phoca the murderer, as Satan's agent, came the Pope's spiritual supremacy ; from Pepin, the robber, as Satan's agent, came the Pope's temporal supremacy. From these hands came Rome's diploma ; from an assassin, like Phoca, a usurper and robber, like Pepin ! Let us follow the dark thread of Italian history, with a hasty glance, and we will find that Charlemagne maintained the temporal power of the prince-pope ; that other sovereigns in different ages confirmed and increased this power ; and from politics, from despotism, from the schemes of tyrants against men, is derived the second branch of the Pope's supremacy.

It is said that the temporal power is necessary to maintain the spiritual authority of the Pope. An earthly principedom to maintain spiritual authority ! Christ said to his Apostles, " go forth, and preach the Gospel, without sandals, provisions, staff, or change of raiment. I will be with you ; I will preach in you, and through you I will scatter my Word abroad ; I will be with you to the end of the world, and the gates of Hell shall not prevail against my Church."

Why then should the true Church have need of earthly aid ? When we see a Church supported by diplomacy, protocols, and bayonets, we must say, " this is not Christ's Church, because not supported by the props of Christ, this is a political engine framed for the oppression of the people, upheld to the servitude of the human race." If the Pope needs such aids, the duty of Christians is to destroy his power.

Some would wish to destroy the temporal power only, to make the Pope Bishop of Rome and no more. Do they speak seriously ? Oh, simple Italian liberals ! think you you can overturn the temporal and preserve the spiritual ? You are asleep, and you dream. Rome cannot exist without the temporal. The spiritual supports the temporal, the temporal supports the spiritual ; a vicious circle, as logicians say, but necessary for the perpetuity of papal tyranny. Take away the temporal power, it will soon be reconquered ! There are strong weapons in the papal armory to prosecute the campaign ; excommunications, indulgences, interdicts, confession, denial of absolution, and all the rest. Take

away the spiritual, and the temporal will shortly regain it. This too would find weapons, the bayonet, the stiletto, the poisoned cup! Take away both; and then there shall be in Italy no Pope, neither prince, nor pontiff; then all the world will breathe in liberty.

I appeal frankly to the Italians. Retain or destroy *all* the papal power; a middle course is impossible. I declare myself for the universal destruction of the Popedom; when that is removed, then, and not sooner, will Italy be a nation, honest, generous, flourishing, and glorious.

Oh, Italy! my country, dearest to my heart! rich in the genius of thy sons, beauteous as the early dawn of Creation! pure is the azure of thy skies, sweet is the balm of thy atmosphere! Thy meadows wave with verdure, they are smiling gardens; thy hills are clad with vineyards, distilling the strength of life; thy mountains present to the soul forms of sublimest grandeur; bright and clear are the seas that embrace thee, a double mirror in which thou surveyest the form of thy Creator; but, what art thou without liberty? So many gifts are thine, but the chief is wanting, liberty! False to thyself, thou hast been true to Popery; that is thy curse and ever has been so! Oh, Italians! promise me liberty to Italy, in promising the overthrow of the Popedom! May God grant to our dear country all religious and civil liberties by the fulfilment of this promise!

[The Lecturer spoke thus in English:]

The Pope is a King, with power, splendor, grandeur, and a court; really he is a king. But the question arises, is he a king lawfully? is the temporal power of the Pope scriptural? The question is rather a difficult one to be answered by Romanists. In the Gospel we find that Christ, before Pilate, clearly said, "My kingdom is not of this world." But the Cardinal Jesuit Bellarmino comments, "Christ answered in this way, because He was just about to die; he said, 'My kingdom is not of this world,' because He was going to His Father; therefore, His kingdom was not any longer of this world, but in the other, or everlasting world." The Cardinal's answer is very astute, very Jesuitical; but, I have the honor to say that Christ was not a Jesuit. He said, "I am the Life, the Way, the Truth;" so, I cannot believe that Christ was the inventor of mental reservations.

When our Saviour said his kingdom was not of this world, He really meant that He had no kingdom on earth. The owner of a kingdom, when dying, gives it to his heir or successor; suppose, with the Cardinal, that Christ, in His answer was contemplating His death, and suppose He had a real kingdom on earth, would He not, to make the title clear, have then devised it to St. Peter and all his successors, who, according to the same Cardinal, are His Vicars on earth? But He said, "I have no kingdom!" neither would the Popes have one, if they were the true successors of Christ; and we really must believe our Saviour, even at the risk of differing from a Cardinal.

In God's Word, as declared in the New Testament, we find anything but authority for the temporal power of the Pope. St. Paul says, no one engaged in the especial service of God, should attend to temporal affairs. Christ with his own lips says, "give unto Cæsar the things which are Cæsar's, unto God the things which are God's." The primitive Christians prayed, according to St. Paul, for all magistrates, governors, princes, and kings; but we do not hear, anywhere, of their ever having prayed for a Pope-King. In order to quote from the Word of God another text, quite accurately, I will consult a faithful friend, a copy of the New Testament, which I carry with me. In the Gospel of St. Luke, Chapter XXII., verses 25 and 26, the Saviour says, "the kings of the Gentiles exercise lordship over them, and they that exercise authority upon them are called benefactors. But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve."

This text altogether excludes any principality or royalty among the Apostles; and therefore, according to the Word of God, we have no temporal power transmitted to the Pope, his present holiness, Pius the Ninth, at Rome. Our first conclusion, therefore, is that the temporal power of the Pope is totally unscriptural.

But, if the temporal power of the Pope did not come from God, from where did it come? When Satan tempted our Saviour, and offered Him all the kingdoms of this world, our Saviour rejected them. At present we find that the Vicar of Christ, so called, owns a principality, is really a king. It

is a sign that he has his title from Satan, kneels before Satan, is the priest of Satan! It is a very good origin of his temporal power, it comes from Satan! Do not think this an exaggeration. You are serious, logical, Christian people, therefore examine what I quote. Pope Gelasius has said, "if I find a man who, at the same time, calls himself prince and priest, he deserves the name of Satanical, because subservient to the ambition of Satan." A Pope, no Protestant, no Father Gavazzi, states this. I quote the words of a Pope, and as surely as the words of a Pope are infallible, (which Rome says they are,) so surely Pius IX. is the best servant of the Devil, and, to the risk of his eternal damnation, retains the names, united, of priest and king. Don't answer me, answer Pope Gelasius; to him I leave the responsibility of his sentence.

Let us resume the history of this kingly title. As the first spiritual supremacy was granted to Rome by the assassin Phoca, so was the first temporal by the robber of France, Pepin. From this usurper it is that the Pope draws his title of *princeps in temporalibus*. Charlemagne, to further his own ambitious projects, granted principalities to the Pope in Italy, for the bad purpose of keeping her divided against herself. Charlemagne said, in his mind, "While this power, given to the Pope, lasts, Italy will never be one; divided, she can easily be conquered and held!" And so she was; she became a fief of the Imperial crown, and from that epoch, the establishment of the Pope's temporal power, date all the misfortunes of Italy.

There were never wanting native patriots to resist this insidious policy, but all their efforts failed against the combined craft and violence of papal power. After this we have the Pope always increasing in his temporal dominion. The Countess Matilda left him (what was not her's to leave) a part of Tuscany! Among other Romish Catholic historians who mention the fact, we have the monk Lamberto, who says that this woman, the Countess Matilda, was in love with Pope Gregory VII., but that her's was a spiritual love! Led by this spiritual love, she abandoned her second husband, and came from Germany to Rome in order to be near her spiritual lover. Dying, to give the last and strongest proof of her spiritual love, she left Gregory VII.

(Hildebrand) "all her possessions in Tuscany." Tuscany did not belong to Matilda, as a sheep or a field, but on this devisement of spiritual love, it was seized and added to the temporal domain of the Pope. From Phoca, Pepin, Matilda—murderer, robber, adulteress! Oh, judge the legacy by those who bequeathed it! This kingdom more and more increased—Ferrara, Bologna, Pentapolis, (five towns near the Adriatic sea,) and many other principalities, were added to it. Bologna alone gave itself away voluntarily, reserving its right as a republic; but the first French Republic overthrew all its guarantees, and French spoliation once more was active against freedom. He that reads the true history of Italy knows that, to obtain such a union of small states, the Pope's instruments were intrigues, poison, daggers, confessors, assassins, and murderers.

Thus is there now a King at Rome. From Christ does such a kingdom come? From Christ? No! It comes from Satan; and as its origin is, so is the kingdom!

But there is an argument that, to support the spiritual power of the Pope, it is necessary he should have temporal power. Everywhere, even in America, some liberals, some patriots, but chiefly fanatic Catholics, use this argument. Did not Christ, the founder, know the means of perpetuating his Church? Did He ever grant an earthly kingdom? No! From which we at once conclude that temporal power is unnecessary. In the primitive times there was no such power: the Faith in Jesus was then pure and flourishing—the Saviour has promised that he will be ever with his Church; the same support it had then, it has now, the spiritual support of Christ; and therefore all temporal is unnecessary.

Nay, more! Have you never, disbelievers in Christ! considered how temporal power dishonors the Church, puts the Church to shame? It does, and History speaks in support of my proposition. If the Pope was not a temporal King, if he was not obliged to maintain and transmit to his successor a temporal Kingdom, the Pope, as head of the Church, would be independent, and would speak according to the instructions of God. But, having a temporal power to support, he must *comply with all temporal princes*. Thence the sight, disgraceful to Christians, of the head of

Christ's Church travelling about, like a hawker of wares, and carrying with him his spiritual function, to lay it at the footstools of earthly kings. Pius VI. went to Austria to please Joseph II. ; Pius VII. went to France to bless Napoleon, and make him more propitious to the spiritual church of Rome. We have had two popes the supporters of the Czar, the schismatic Pope of the north ; and at this moment, we daily expect to hear of a Pope's travelling to Paris to please "the nephew of my uncle"—the little Napoleon of yesterday. The Pope is really, at present, the servant of all the princes of the earth. He receives their alms, and he is exposed to all their caprices. In order to maintain his claim as temporal Prince, he is often obliged to lose his ground as spiritual ruler ; he diminishes his apostolic cross, to preserve the integrity of his temporal sceptre ; and too often he sells Peter and Christ himself, to pay the expenses of Satan. Between two dangers, either to abandon some rights of those of his flock who live in Protestant countries, or to be abandoned in his kingdom by his Protestant masters, he prefers the former, to enjoy the latter with all the pompous shame of the apostates.

No ! we conclude, with Scripture, reason, the moral dignity of religion, that temporal power not only belongs not of right to Christ's Church, but is derogatory to it, and degrading to the faith to which it has been linked.

Some say—what especially a peculiarly Roman Catholic Irish friend of mine has opened to me—"As liberals, we support the Italians in overturning the temporal power of the Pope ; but, as religious men, we must uphold his spiritual power." You are willing to destroy the temporal to preserve the spiritual. But they cannot be separated ! You will answer "this is to be proved." I am ready to prove it, because I never advance a proposition without my proof. Cardinal Antonelli (that is to say, the Secretary of State, or Premier, of the present Pope) in his note to the European powers, after the re-establishment of Pius IX. in the Vatican, wrote thus : "By means of foreign armies the temporal, and with it the spiritual, power of my master is restored to the throne of the Vatican." Cardinal Tosti, in his little eulogium pronounced in the Basilica of

the Vatican on the arms that had drunk the blood, and beaten down the civil liberties of his countrymen, said: "The spiritual power of the Pope is now restored, by your means, to its ancient functions." Pio Nono himself, when thanking his foreign allies, said: "By your means I not only receive my temporal principality, but, also, I recognize that, by your means, I have re-established in this metropolis of the Christian world, my spiritual power." Therefore they are always united, and cannot be separated; and the same Pope in one of his last encyclical letters openly affirms what I announce, namely, "the Spiritual power of the Pope cannot be separated from his temporal," and then we have of a necessity this double-headed tyranny in our country. Both are fatal to us.

Yes! the temporal power of the Pope is fatal to Italy. What will you? Answer me, not as Americans, but for a moment think on Italy and for Italians! If the temporal power is fatal to Italy, and if to the spiritual power the temporal is indispensable, and if the spiritual power be according to the religion of Christ, then, as Italians, we renounce the Christian faith, in order to be Italians! If we cannot have Italy and be Italians with this spiritual power based on this temporal power, our country's curse, and though this spiritual power be an inseparable part of Christ's Church, then we are obliged to renounce the Church of Christ, that we may be Italians, that we may enjoy our country and our freedom! But this is not the case, *cannot, never can be* the case; for Christ's pure faith, and human freedom, can never be at variance. A spiritual Church, the Church of Christ can and must exist without temporal support. I am glad to say to my Italians that we can be true Christians without the temporal as well as without the spiritual power of the Pope; nay, more, *we never can be true Christians* until, in our dear Italy, this double overthrow is effected, until spiritual and temporal power crumble into one common ruin. Understand me well. If the spiritual power of the Pope is an intrusion derogatory to the headship of Christ, if the temporal power of the Pope is a robbery debasing to the true Church of Christ, we shall never be called pure and zealous Christians whilst this double power exists. True Christians must purify the Church and the world from

such a scandal; when overthrown, then primitive Christianity will rise again from its ashes. Mistake me not, Italians! mistake not my mission! Christ's faith is my dearest thing on earth—my country's freedom is the next; and, of these two objects, the more earthly derives from the more heavenly a portion of its sanctity; for, to us, to Italy, the earthly object and the heavenly object are one. This is the only oath for Italy: "destruction to the papal dominion in both its aspects, temporal and spiritual!"

Oh! my friends of America, you are too good in your hearts; you cannot know what Italy knows; you do not understand popery in all its reach and effect. The more people are distant from Italy, the less they dislike popery; go to Italy, study popery, and you will abhor it.

"Leave the temporal and destroy the spiritual," say some; "Leave the spiritual and destroy the temporal," say others. No! Down with both! Leave either, and it regains the other. I am a man practically disposed; I want all; half is nothing. I go the shortest way, and give, once for all, one good blow. Cut off both the pretensions of the popedom at once, and then you will enjoy liberty. It is the business of Italians; it is a work of God, and I live in the good hope that by Italian hands it shall be done; and then you in America, aye, and Irishmen in Ireland, will bless the Italians who have accomplished such an end.

"You are greatly enraged against the Pope and his temporal kingdom," some will doubtless say. I am, indeed; for I wish to see my Italy free, and free in my Italy the true Church of Christ.

"But the temporal power of Popes is not at all so bad as described; the Roman States are very happy." Very happy! We have, in the *Freeman's Journal*, some wonderfully accurate, impartial statements touching the Roman States: from those we learn that the Roman States are well-governed and happy. My native place is Bologna, the second town in the Roman States; therefore I can speak more clearly and soundly than many on this subject. Now, why are the Roman States so well governed and happy? Because they are governed by priests! "The priest," it is said, "is the best man in the world,—the minister of God; the interpreter of the Divine Word; and, as the

priest is everywhere a happiness, he must be a happiness in governing a State." I have my doubt.

In the Church, teaching the word and commandments of God, or alleviating the distress of his suffering fellow-creatures, then is the priest a good; but I suppose the mission of the priest is not in the Custom-house, in the Police Court, nor in the Senate-Chamber; and I conclude, and *know*, that when the priest renounces his own spiritual mission, and adopts a strange, temporal, or secular mission, he ceases to be a good priest, and becomes a very bad layman. The Roman States, as governed by priests, must be the *beau idéal* of all governments! Oh! thank God that you are in America! Let us take a few samples of the happiness enjoyed under this apostolic oligarchy. For instance, the liberty of the press. Our first happiness in the Papal States may be said to be the freedom of the press and of speech. There we have a threefold revision of whatever is to be published in books, pamphlets, newspapers, or through the theatres, and often of what is to be preached. Suppose I wished to print a religious or literary manuscript: then, there are three kinds of revisions of my work. The first is an Ecclesiastical revision, performed by a priest appointed by the bishop of the diocese. When this priest agrees with me in opinion, (which is difficult, because he is generally, if not always, the most ignorant priest in the diocese, certainly the most fanatic in sacred petticoats,) he puts his signature at the bottom of my manuscript; and then I go to the Civil Revisor. The Civil Revisor looks over my manuscript, and corrects or changes my ideas and opinions just as he pleases. After passing through those two tortures, for each of which I have often to wait ten or fifteen days, then comes the third, namely, the revision of the Inquisition, done by some ignorant Dominican or Franciscan friar. I have in England some of my MSS. which have gone through this torture, and that under Pius IX., the best time of liberty! and were you to see those poor manuscripts, so hacked, scored, flayed, you would say they look as St. Bartholomew without a skin! Then you are free; but, if you alter only a word, you are thrown into prison, sometimes for three weeks, and laid under a thousand francs of fine. A happy country! a very free country, indeed!

But perhaps it will be thought and said that the people enjoy all the improvements of the age, for they live in the Ecclesiastical monarchy, which is very progressive! It is said the popish Church is spiritual, is immutable; and so, too, with her temporal concerns. The best thing the Papal government can do, is to do nothing; because there is danger in any improvement. And accordingly, if you search the Roman States, you will find the same costumes worn, the same rules observed to-day, as four or five centuries ago. It is a very conservative monarchy; and, as a consequence, we have nothing which signalizes our present era—for example, we have no gas, except at Bologna and Rome; and the latter was introduced by a French Company after at least six years of opposition and delay—introduced against the pure and original will of the Roman government; for it was only upon the intervention of the French government that consent was given to have Rome lighted with gas. Remember, after six years of serious consultation in so delicate a matter, as to enlighten Rome: during which the money of course lay dead in the Roman chest, if it was not employed then for papal purposes.

In the Roman States we have no railway. A line of fifteen miles, only from Rome to Frascati, was commenced six years ago, and it is not yet open. This is the "Great Central Railroad" of the Papal States! The custom of the Church of Rome is to promise, always to promise, and to do nothing. Words without facts, is the best and surest way to govern. An English and French company applied for license to construct this great line—"Oh, yes! we will support you: oh, very well!" But promises were all; Gregory XVI. could never be got to grant decisive license, he always said, "my successor." His successor was elected Pope in 1846, it is now 1853, and in these seven years the only railway of fifteen miles has not been yet completed. This is progress—this is our happiness. Happy, indeed, perhaps in being safe from railway accidents.

As there is no physical, so there is no moral improvement. At Bologna I tried to preach in behalf of an infant's school—my reward was that I was compelled to abstain from preaching for more than twelve months. In all the Roman States we have no free schools for boys; and the

schools for the second class, preparatory to the University, are either in the hands of the Jesuits and monks, or under the special care of the bishops. We have no Mechanics' Institutes, especially for mathematics and chemistry, applied to the arts; our industrials are in darkness now as those of your forefathers; there was only one in Bologna, and that one is destroyed. We have no academies, no societies for agriculture, no general improvement in that art. Near to Rome, for thirty miles all around it, is a wild region, called *Campagna Romana*; and, a little after, are the Pomptine Marshes, another region of barrenness, the cradle of malaria and pestilence. Many offers were made to the Papal Government, especially by the Genoese about twenty-five years ago—to convert this waste, by judicious agriculture, into a source of human subsistence; but, what was the reply? "It is better to preserve them as they now are, that is more historical and monumental." But the true history said that priests prefer to reign over tombs! Here and in England, an increase of population is a sign of prosperity; but there, they feared to allow arable land to be added to the limits of the city, lest the population should thus grow too large, and become a terror to the apostolical and temporal government of the Pope. I will give you one or two particular instances, that you may judge of the spirit of progress in which the Roman government acts. Cardinal Mezzofanti, extolled in the last number of the *Freeman's Journal*, as the greatest philologist in the world, (which is a different thing from being a good, liberal, and progressive governor,) when Prefect of the Study, was asked to increase the collection of the physical Cabinet at Rome. He answered, "it is not necessary—these things are too material—we do not need any great apparatus of physical machinery; the old one can suffice."

Cardinal Lambruschini, when filling the same office, was petitioned by the Perugians to sanction the establishment of an agricultural chair for their new association. His answer was, "I cannot consent, because these men, belonging to the scientific world, are generally infidels."

This is the improvement in the Roman States! Is it happiness? I renounce it to you. How about the finances; a subject so interesting to you, Americans? Nothing is

clear, nothing certain! How is the budget, so prepared? I was in the ante-chamber of Pius IX, to which I had been called for a private audience, and while waiting there, I saw Cardinal Gizzi, then Secretary of State, meeting Monsignore Palomba, (if I remember right,) Prefect of the Public Debt, and heard this conversation between them. The Monsignore asked how the finances stood that year, and the Cardinal answered that there was no balance in the budget; whereupon the Prefect expressed some surprise; but the Cardinal said, "Oh! you do not know how this is managed. It is thus: we first prepare all the expenses, and we say, 'there are seven millions of expenses this year.' Afterwards we come to the income, and say there are six millions of income this year. But there were seven of expenses; so there is one million of difference. It is nothing! a debt, a new impost, a new tax; that is all!"

First the expenses, then the revenue. Is not the priestly budget the wisest of all? And now mark, from Gregory XVI. to the present, we have more than forty-five million dollars of debt. When he became Pope, he found the *casse* low, his predecessor having done precisely nothing, neither in evil nor in good, and he spent large sums of money and contracted the first debt. His yearly ordinary expenses were seven hundred thousand dollars more than the revenue. But is this financial derangement to be wondered at? The finances are in the hands of a priest; yesterday this priest was a minister of the altar—to-day he is a minister of money! What knowledge can he bring to his duty? And what is worse, the place, in itself, is a strong temptation for him to work badly. Hear me. The minister of finance, otherwise called the Treasurer, at the end of his employment has a right to become cardinal. Such advancement regularly succeeds when the Pope has a general election of Cardinals. But in order to anticipate the election, the only means is to mismanage the public money; and therefore, it is not rare to find treasurers first rate robbers, availing themselves of all opportunities to enlarge their own purses, and to enrich their greedy families at the expense of the Roman subjects. And when the scandal becomes, not public, because it is always public from the very beginning,

but insupportable, then the Pope makes of him, before time, a Cardinal, and this is our happiness !

What is one of the greatest sources of revenue to the Roman States ? The lottery ! an establishment everywhere branded as in the utmost degree immoral ; and in Italy its effects are most lamentable, such sacrifices do the poor people make, such privations do they endure, through the week, in order to have money to pay into the lottery each Saturday. This establishment produces to the Roman Treasury several millions of francs annually. Not only is this infamous lottery the source of material miseries to hundreds of families, but it is also another propagator of superstition, applied to the most sordid purpose ; for many, in order to be fortunate in the lottery, pray to Saint Anthony and Saint Pascal, and spend the wretched remnant of their means in paying for masses whose influence is to go to their good fortune in the lottery !

What is the papal government itself ? Of priests—but are they, at least, Italians ? No, not all ; many, many, are strangers to Italy. Americans, think of this ! Suppose that in your country you were forced to have strangers for your president, ministers, senators, magistrates ; Englishmen, Germans, or Frenchmen ; then this were no longer America, but a common market for all the world. In Italy priests are our rulers, and our rulers are priests of all nations, Swiss, French, Spanish, Germans, English, Irish ! Can they understand us ? No ! There are a very few laymen in the government, and only in subordinate offices, under the control of a Cardinal, Secretary of State, Ministers, Governors, Legates, Prefects, Nuncios, Magistrates ; all are priests, and therefore all are bad.

I have facts—new facts, never heard in America in support of this statement. M. Savelli, now a Cardinal by the last creation of Pius IX., was governor in Perugia, and was granted many thousand dollars for the secret expenses of the police. Perugia was a peaceable, quiet town, and there was little or no need of a police there. At the end of the first year, Savelli called the Commissary of Police, and said, “What is the amount of expenses this year ?” “*Monsignore*, only two hundred dollars.” “What is the fund for the expenses ?” “Five thousand dollars.” “Well

then, give me three thousand dollars and keep to yourself eighteen hundred ; there is a gain in expenses spared by us, and we will divide it." "Oh, no! Monsignore," said the Commissary ; "there are four thousand eight hundred dollars spared ; the equal half is two thousand four hundred ; equality and fraternity, may it please your lordship ! honor among—the governors of the Roman people." "No, no, no," said Monsignore ; but "yes, yes, yes," said the Commissary ; and so loud grew the dispute that the great scandal followed, of the whole town knowing that the expenses were divided between the governor and the Commissary. This is a specimen (because all are the same) of our priest-government.

I will give another :—In 1843, Cardinal Antonelli was governor at Viterbo, when a little revolutionary movement against the Pope sprung up there. Antonelli called all the fathers of families in the town and said, "I swear upon the Gospel that I will keep silence if you confess whether your sons take part in this revolutionary movement."

There was much fear that Gregory XVI. would be exceedingly severe ; and the fathers, trusting the governor's oath, said, "Yes, Monsignore, they are all compromised in this movement." He said, "Do not fear ; I have sworn." They went home content ; but that same night, all the young men were arrested, dragged from their homes, conducted to Civita Castellana, and there chained at the galleys till the time of the amnesty of Pius IX. ; and all Italy rung with the story, and stood aghast at the wickedness of Antonelli's perjury. Yet Gregory the XVI. promoted him to the governorship of Macerata. There he honored his priestly character by adulterous correspondence with a noble lady of the town, and so public was the scandal that the Pope was obliged to recall him to Rome. Once in Rome he was rewarded for his immoral conduct with the ministry of finance, in which duty he did very well for his family, and after faults and spoliations without control, he became Cardinal, and is now Secretary of State.

Such are the acts of Rome's governors—such the men called to control her destiny ! Here it may be said, "If the Pope be Vicar of Christ, his government must be a paternal government." Paternal ! Yes, by the display of

Swiss, French, and Austrian bayonets ; and, (as menaced in the last number of a Catholic Journal of your city,) if need be, of Irish bayonets also. After all, in America, what is your conclusion on this subject ? Think you that the papal government may be paternal ? No ! Of a paternal government the best support is—the breasts of the people ! If the papal government need foreign arms, that is a sign that it is hated by the people ; and the people have good reason to hate it. Pius IX. the Vicar of Christ ! He said, “ Father, forgive them, they know not what they do.” Pius IX. condemned twenty thousand Roman subjects, for loving their country, to exile, to prison, to the galleys, to death ! Christ has taught charity, meekness, pardon ; in cold blood, not six months since, this Vicar of Christ condemned to death one hundred and fifty citizens in three weeks. They were murderers it is said ; not all, I answer, if any were ; and although murderers, in your country when such are to die, it is after a trial of a very few months, not after a cruelly tedious imprisonment of three years.

Can you say now that the papal government is our happiness ? Can you, after these real statements, assert that the Popes have an undeniable right to such a kingdom, and to exercise such a temporal power ? No, no, no ; everlasting no !

But the last part of this lecture is a practical one for my American audience ; for it is not alone for the sake of Italians I am in America ; I have a debt of gratitude to pay to the American people for the hospitalities and protection extended to me by their Vice-Consul, in whose house I found a refuge, when obliged to fly from my native land.

Cardinals are enumerated among the dignitaries of the Roman Court, and a not unfit conclusion to a lecture upon the temporal power of its ruler may be found in a short essay upon its Cardinals. This essay will be profitable to the American people, because I read, yesterday or the day before, that your country is shortly to enjoy the happiness and great honor of having a Cardinal in her bosom. As I spoke to the English people before the arrival among them of Cardinal Wiseman, I will speak to the American people before the arrival among them of the man honored by the

high dignity in question. I read, in the *Freeman*, that perhaps a certain prelate would go to Rome to receive the red hat, the nearest bishop taking care of his diocese in his absence. There is, just at this time, a little difficulty in the way of this arrangement. Seventy is the number of Cardinals; and, that number being full, of course there can be nominations immediately. Unless a Cardinal die, it is impossible we can have the new American, Republican Cardinal. *Mors tua vita mea!* However, Cardinals, as well as poor workmen, will sometimes die, and, no doubt, there will be a vacancy this year.

Now, what is a Cardinal? "Under the Pope, the highest Ecclesiastical dignitary of the Church of Rome. Therefore the American people cannot prevent the arrival and establishment of one as a Citizen of this Republic." Such is the general impression and answer. Therefore the solution of the question depends entirely on the character of the Cardinalship; if the Cardinal hold merely an ecclesiastical dignity, although fatal to American liberties, he cannot be excluded from American shores; but if the Cardinal holds a Lay office, belonging to a Court, and is a member of the highest aristocracy in the world, then the Americans here cannot grant hospitality to any such envoy from Rome.

My friends, American citizens, the dignity and title of Cardinal are *not Ecclesiastical*, they are a secular dignity ✓ and a secular title.

Among the ecclesiastical titles are Bishop, Archbishop, Metropolitan, and Patriarch, but *never* Cardinal. Cardinals were never allowed among Ecclesiastical dignitaries, and ✓ the apostolic succession looks fiercely against those intrusions. They are now what they always were, as laymen, dignitaries in ecclesiastical disguise. They have certainly some name and office of a mixed nature, to appear ecclesiastic; but substantially they are as Laymen.

In the beginning of the Christian religion there was the Saviour—there were his apostles, but no Cardinals. When there was a single bishop of Rome there were also Curates of Rome, as the natural advisers of their Bishop.

When the bishop of Rome became a temporal King, then were those curates changed into Cardinals, assigned a red ✓ cloak and hat, (as were the ancient Roman pagan senators,

the councilors of the Roman Emperors,) made princes and only secular princes, and styled "Princes of the Holy Roman Empire."

Before Joseph II. and Leopold of Austria, they called themselves by that precise title; and when the "Holy Roman Empire" was extinguished, by Joseph and Leopold, then they were styled "Princes of the Church." Had the true primitive Church this existence of Princes? No! What is a Church with Princes? A nonsense!

Before the time of Pius VII., the Cardinals were not strictly obliged to be consecrated, and many among the Cardinals were not priests at all. Cardinal Albani was Cardinal for many years without any order of priesthood. Cardinal Belvidere, after many years of Cardinalship, legally married a beautiful lady, because he was completely a layman. Is the Cardinalship an Ecclesiastical, or is it a lay dignity? I answer, quite fearlessly, it is a lay dignity, under priestly dresses, with claims to princely aristocracy, and to the honors of princes. Ask now yourselves, ask your customs, ask your laws, and answer me, if you can receive in that public capacity, and honor in it, any Cardinal appointed to your country? I say in that public capacity, because a Cardinal cannot conceal his dignity, and must be Cardinal everywhere. What shall your Republic be, if obliged to honor the red Princes of Rome?

The next question is, what is the function of a Cardinal? Supposing one in America, what will he do in America? A Cardinal in America will be what Wiseman is in England, an emissary and spy, and an inquisitor for the King of Rome! You will not believe me, but I always have my proof. Here is the oath administered to, and taken by, Cardinals when they become Cardinals. I was often present when the Cardinal, kneeling before the Pope, took this solemn oath. I will not read it all, but three distinct propositions which fully prove my statements.

"First. I will by every way, and by every means, strive to preserve, augment, and advance the rights, honors, privileges, the authority of the Holy Roman Bishop our Lord the Pope, and his before-mentioned successors."

Therefore the Cardinal is an *emissary* for the Pope.

"Second. At whatever time anything shall be devised

to their (the Popes') prejudices, which is out of my power to hinder, as soon as I shall know that any steps or measures have been taken in the matter, I will make it known to the same our Lord, or his before-mentioned successors, or to some other persons by whose means it may be brought to their knowledge."

Therefore the Cardinal is a *spy* for the Pope.

"Third. I will seek out and oppose, heretics, schismatics against the same our Lord the Pope, and his before-mentioned successors, with every possible effort."

Therefore the Cardinal is an *inquisitor* for the Pope.

"In America we cannot prevent the arrival of a Cardinal!" Yes, if he was a priest with good intentions. But the Italian patriot says to you, beforehand, that as your new Cardinal will "seek out, oppose, persecute, and fight against" you, all you precisely, because heretics; so I maintain it is the duty of the American government to prevent the emissary, the spy, the inquisitor of the Pope-King from disturbing and destroying your republican security, your American prosperity.

Against the freedom of this country I will not do anything; but I will say a word in conclusion. In my opinion, the freedom of conscience, granted to all by your good constitution, will not sanction the persecution, the destruction of any section of American citizens, because they use their consciences; and as a Cardinal comes into your country for this sole purpose, to fulfil his sworn duty, of opposing, persecuting, and fighting against the Protestant portion of your community, the conclusion is plain and inevitable, namely, that your Constitution, the source of your American Law, cannot permit the recognition in your country of such a dignity.

Beware of the emissaries; after the intrusion of Cardinals into America, the rising of the despotical Popedom in your country shall be the natural consequence of your indifference; a red hat will blind your sleepy eagle; and the influence of St. Peter's keys will replace the wonderful light of your American stars.

LECTURE VI.

THE WORSHIP OF THE VIRGIN MARY AND OF SAINTS, ESPECIALLY SAINT PATRICK.

[The Lecturer spoke thus in Italian:]

In speaking of the worship of the Virgin, I will especially consider it in its practical bearing on my Italy. That worship by the Italians, I find as if expressly adopted to make this generous Italian people bigoted and wretched. From the dawn of Italian history can be traced in that people a tendency to superstition; it can be followed down the course of time, before and after the Roman Empire, during the dark ages, and to the present day. This proneness to religious excess has been adroitly taken hold of by Romish priests, its *name* changed, but the *thing* preserved. Was this change wrought designedly or by accident? However it came, this is history, that Italy is superabundantly rich in memorials and relics of the Madonna. We have in Italy the Madonna's house of Nazareth. At Bologna we have the hair-band (*Benda*) of the Virgin; in Perugia we have her wedding-ring which, being far too large for the finger of any lady, the priests now pretend to be the sacerdotal ring used for the marriage of Mary and Joseph, the ancient custom being to put two fingers into the wedding-ring, one of the bride and one of the bridegroom. We have plenty of her dresses, and what is rather astonishing, in great variety of colors. In many places we have her hair in the greatest profusion; I would consume all the time of my lecture in enumerating one half of the relics of Mary which we possess. We want nothing in Italy. From the stamp of her feet to her fresh milk, we are gifted with all kind of relics. I repeat that we are in possession, in Rome and in

Sicily, of the fresh milk of the Virgin Mary. I do not know, if from her soul, or from her so-called glorified body, yet certainly from her. We are extraordinarily privileged by heaven on this subject. At every step we stumble against an altar dedicated to the Virgin, a Church consecrated to her worship; and every day we hear of all sorts of prodigies wrought by her. In Rome her images, more than seventy, opened and shut their eyes; in Ancona her image winked beautifully before many hundred thousand spectators, and for many months. Again in Rome her image shed tears in great profusion; in Bologna her image when pricked in the breast with the point of a knife, shed blood; at Lucca her image, with maternal fondness, moved the infant Jesus from one side to another, to save him from a stone cast at him by an impious hand, and received it on her own face, which still retains the trace of the blow. We have in Italy many of her original portraits painted by St. Luke, who never was a painter in his life. Genoa, Florence, Naples, Palermo, Messina, Livorno, almost every town, have their sanctuaries, shrines, and relics of the Madonna, the blessed mother of God.

Italy is called the nation of the Virgin, and of the Virgin's prodigality; in Italy all is for the Virgin, all is Mary for the Italians.

To what end? To make us Christians? The first faithful were excellent Christians, yet they had no Madonna. Italians can be excellent Christians without a Madonna. Eternal salvation can be obtained without a Madonna. The Italians are an ideal people; beneath their soft and sunny skies; amid their waving plains, and meads, and bowers of loveliest hues; beside their historic streams and on the shores of their placid seas; in sight of their "purple Apennines", the ideality of the scene enters and becomes a part of their souls, and they are a nation of poets. But, alas! their poetry makes them a nation of bigots. Even this heaven-sent gift is wrested to evil; the poetry of their natures is changed by Rome into superstition; and thus is the sad declension wrought, a nation of poets, of bigots, of slaves! Each house is made a Chapel for the worship of the Virgin, and thus each house becomes a Sacristy of the

Jesuits. The people are taught not to call on Jesus, but, rosary in hand, to call on Mary, the Virgin Mother.

Oh, my country! make one step in pure Christianity. A hundred thousand years of Popedom can never give it to you; if the Chapel of the Madonna is but the natural Sacristy of the Jesuits—down with the Jesuits, the Chapel, and the Madonna!

This imaginative, poetical worship, so dear to the warm Italian heart, is at least a cheap luxury? No! It costs the poor people vast sums of money. The Madonna does not eat, but her priests eat sumptuously and voraciously. Her altars and temples are extremely rich, abounding in gold, silver, diamonds, mosaics, carvings, laces, embroideries, all wrung from the sweat and blood of the people. The revenues of her House of Loretto alone amount to eighty thousand dollars. All her festivals cost the people dear. All her shines and sanctuaries, everywhere, but especially at Oropa, Mondovi, Savona, Genoa, Turin, Fontanellatta, Reggio, Bologna, Florence, Leghorn, Assisi, Varallo, Varese, Vicenza, Naples, are exorbitantly rich and maintained at an exorbitant expenditure, wrung from the wretched people in minute sums. The people are plundered to support this superstition; they starve, while the wealth extorted from them exceeds the united wealth of all the monarchs of Europe; the sum squandered to support these idolatrous priests exceed the combined expenses of all the extravagant European courts. These vast sums, applied to commerce, would make the prosperity of Italy, the safety of all Italians; but they are robbed from the community, and set apart for dumb, idle, idolatrous show, to inflate the pride of Jesuit priests, to lead foreigners to visit, marvel at, and pay a tribute to, the shrines of the blessed Virgin Mary.

Such grossness, such bad passions, does the Mariolatry foster, and such alone. Any high, pure emotion, is impossible to the *antistites* of her altars. At the epoch when Italy thrilled with a longing for liberty—when the people were phrenzied with national zeal, when each brought his offering to the national bank, in behalf of the crusade, when the women gave their pearls, their gold ear-rings as a tribute to their country, when the poorest man stinted himself of his bread to give his small but holy saving to the cause

of Italy, when all cast their superfluities, and most their necessities, into the public crucible—from the plethoric house of our Lady of Loretto came twenty dollars as her offering to freedom.

At the epoch when all the citizens of Rome vied in sacrifices to guard their native ground against the iniquitous, perjured assault of France, when every effort was needed to protect the city from the invasion of combined despots—those brothers of Saint Augustine, who had in their hands the *Madonna miracolosa del Parto* clad all over in gold, silver, and precious stones, those scoundrel monks hid away the trappings of their Virgin, neglected their country, to honor that stupid image of marble.

The worship of Christ makes brave heroes, moral giants; the worship of Mary makes pigmies. The more you find idolatry—the worship of creatures, the more you find vas-salage and slavery. Pagan Rome itself, the more she stooped to idols, the more she sunk from her commanding place upon the earth. France! what nation has ever been more servile in its monarchical tendency? Spain! the most Catholic, the very type of slavery! Do not delude yourselves. Philip of Spain, the most ferocious of tyrants, was consecrated to the Holy Virgin. Louis the Eleventh of France, a most execrable monster, had in his hat, and pending from his neck, an image of the Virgin. Charles IX., the world-infamous butcher of the Huguenots, was particularly devoted to the blessed Virgin.

In our own day the Grand Duke of Tuscany, formerly considered a humane prince, is now a wretched tyrant, in honor of the Madonna, who, the priests tell him, was the principal agent to secure his return to his throne in Florence. Pius IX., placed on his throne by four foreign armies, attributes the praise of his restoration to the Madonna. The miraculous Virgin at Rimini, pleased at the return of Pius IX. to the throne of Rome, for many months opened her eyes in the presence of the people. To authenticate, commemorate, and show his gratitude for, which miracle, this Pope, Pius IX., who is so poor that he asks alms from all the world, borrows from the Jew Rothschild more than eight millions of *scudi*, squeezes out of his subjects their last cent, this Pope presented a crown of gold

to the winking Virgin. The mountaineers from the neighborhood were called to witness the miracle; they were asked to applaud while Italy wept. It was said, "Italians, heaven is pleased in Pio Nino; uphold him; in him Italy will be happy!" Happy in him! No! For this apostate, this Judas, this betrayer of Italy, Italian tongues will have no word of praise.

Behold a figure! It is the Vicar of Christ! Clad in his robe of pontiff, he enters Rome to the sound of foreign drums, amid the clash of barbaric arms. Before him walk the executioner and death; beside him stalk Hell and Satan; behind him come panic and desolation. A cry! a cry of horror and despair from thousands of Roman lips! and then the silence of death! and then a sea of blood! and then a mountain of corpses! From that sea of blood rises a spectre with a crown on its forehead, a sceptre in its hand, a dagger in its heart; that spectre is Italy! Italy and Pius face to face! Then is heard the clangor of the trumpets of these perjured priests, these priests of deserts and sepulchres, crying aloud, "Bow before Pio Nino, and kiss his foot!" The foot of Pio Nino! To that foot, on which gleams the cross of Christ, the Saviour of the world, adhere fragments of human brains; it reeks with human blood! The tears of five thousand widows, the sighs of twenty thousand Italians, who linger in exile and in chains, have not yet cleaned that cannibal's foot; and instead of a kiss, Italy waits for revenge. Italians, worthy of the name, stoop not to kiss that foot; but heap their malediction on the Church and its Head, who make their country's ruin!

[The Lecturer then spoke in English, in these words:]

My subject is the worship of the Virgin Mary, the Saints, and especially Saint Patrick; because he is a saint so well known, as to be more than a Catholic saint. In treating of the worship of the Virgin Mary, we will see why she is worshipped in the Church of Rome; in what manner; and what are the effects of such worship?

Why is the Virgin worshipped? "Because," says the Church of Rome, "she is Co-redeemer, Co-mediator, and all powerful in the Christian world!"

Is she really co-redeemer? I find in the ancient prophecies, that Christ was called to do a complete work—to make

a full and entire atonement; for this work He was justly called the Redeemer of mankind; but I nowhere read of a Co-redeemer to supply the deficiencies of Jesus Christ. I know Christ gave *all* for our redemption, suffering, passion, blood, flesh, life; but the Virgin Mary gave nothing. "Nothing!" answers St. Thomas à Villanova—"but Christ without the Virgin Mary, did nothing; could not fulfil human redemption; she subministered to Him that He might pay the price of human guilt; therefore, she is Co-redeemer!" Also, says Saint Buonaventura, "on Calvary the Virgin Mary was, by her intention, accomplishing for her part this great sacrifice," so that it is said by the same Saint Buonaventura, "while Christ was suffering by *passion*, she was suffering by *compassion*; and, therefore, is Co-redeemer." Because she gave flesh to Christ, the Church of Rome says she is Co-redeemer.

But, by that rule, Abraham, Isaac, Jacob, and the rest, are Co-redeemers, because, instrumentally, they gave flesh to Christ. In the same manner, Abel, Melchisedech, Moses, are also Co-redeemers, because they too sacrificed, typically, for Christ; they too had the intention and did the work. "Oh! but it is very different." Ah! but I say it is the same thing; and until you can show me, instead of crying out, a difference, I must assume it to be the same thing. We learn from the prophet Isaiah that Christ gave himself willingly by his intention; therefore the sacrifice was divine, infinite, complete. The intention of the Virgin Mary, her flesh, her compassion, are all very limited things, and never could accomplish any human redemption, which needed an infinite sacrifice before God; and therefore there is really no Co-redeemer, but Christ is "all in all." And He was so exclusively sole in making our redemption, that on the cross when He was on the point of fulfilling all the prophecies, and accomplishing our salvation; in that very moment when as victim, and priest, He interceded with His Eternal Father about the price of our ransom, He refused to recognize Mary as his mother, and in the supreme hour of the atonement, she became before her Son no more than a "woman."

I reverence certainly the Virgin Mary as the mother of the flesh of Christ, no more. I do not despise her; I re-

spect her, I like her, for she is the poetry of Christianity ; but I cannot worship her ; I cannot pray to her ; I cannot honor and admit her as a Co-redeemer. No, no, I cannot make a liar of Christ ; because, according to the Gospel of John, either Christ lies, or the Virgin Mary is not a Co-redeemer : hear him, hear him : (xvii. 4) "I have *finished* the work which thou givest *me* to do." If Christ finished it, nothing can be done more by Mary. And as she is not a Co-redeemer, so is she not a Co-mediator.

What the Gospel attributes to Christ, the Church of Rome divides with Mary. We have her without original sin and holy in life, as was Christ ; making a sacrifice in Golgotha, dying by love, rising from the dead after three days, as did Christ ; as Christ ascended to the heaven, so Mary was assumed soul and body to the heaven ; as Christ sits at the right hand of his Eternal Father, so does the Virgin sit at the right hand of his Divine Son ; as Christ is King in heaven, so is Mary Queen in heaven, of all mankind ; and after all, if Christ is our Mediator, so Mary is our Co-mediator.

According to the prophecy of David, God gave to his son, as promised, the kingdom over all nations of the earth ; but according to many fathers and holy writers, for example St. Bernard and St. Alphonso de Liguori, the Father gave to Christ the Kingdom of Justice, to Mary the Kingdom of Clemency ; thus the Kingdom is divided between them, and the plain meaning is, severity and cruelty to Him—mercy to her. Ah ! we need no Co-mediator ; I know but one mediator, and that is Christ. His mediation He established by His blood and death ; and, as Saint Paul said to the Hebrews, to the Galatians, and in a hundred other places, He is at the right hand of His Eternal Father, He has entered into the Eternal Tabernacle, His mediation is everlasting, He is the High Priest who continually intercedes for us, He is the throne of grace to find mercy before God, He is the only one who can pity our infirmities, because taken from them, He made our salvation, and nobody will perish who believes in Him ; therefore, we do not require any Co-mediator.

But the Roman Catholic Church says, we do need a second mediator ; Christ is the mediator between man and

God, but between man and Christ another is required, and that is the Virgin Mary. This is no exaggeration; I have my *breviarium* in my hand; that will certainly be allowed to be authority. I quote Fathers, and they must be admitted without any disclaim. St. Bernard on this subject is the prominent. In his sermon on the twelve stars he says, "for there is need of a mediator to the mediator Christ, nor can any other be more sufficient for us than Mary. Why may human frailty fear to come to Mary? She has in her nothing austere, nothing deterring, she is all sweetness, offering to all her milk and wool. But if, on the other hand, as is truly the case, you rather find all things that pertain to her, to be full of goodness and grace, full of gentleness and mercy, then give thanks to Him, who in most benign pity has provided for us such a mediatrix, in whom there is nothing that can be suspected; in short, she is all things to all men. She opens to all her bosom of mercy, that all may receive of her fulness: the captive redemption, the sick healing, the sorrowful consolation, the sinner pardon, the righteous grace, the angel joy." And in the Homily on the nativity of the Virgin Mary, he continues, "Providing in all things, moreover, and through all things, for the wretched, she consoles our fear, she excites our faith, she strengthens our hope, she drives away our distrust, she raises up our pusillanimity. You feared to approach the Father; terrified at hearing Him only, you fled among the trees; He has given Jesus to you as a mediator, What cannot such a son obtain from such a Father? He will be heard for His own sake, for the Father loves the Son. But perhaps you fear also in Him the divine majesty, because, though He was made man, He was still God. Do you desire to have an advocate with Him? Have recourse to Mary. There is truly a pure humanity in Mary, not only pure from all contamination; but pure by the peculiarity of its nature. I do not hesitate to say, that she always will be heard for her own sake. For the Son will hear the Mother, and the Father will hear the Son." And in the sermon on XII. Revelation, he concludes, "let us embrace the footstool of Mary, my brethren, and prostrate ourselves at her blessed feet, with the most devout supplication. Let us hold her, and not let her go until she has blessed us, for

she is powerful. For she is the fleece between the dew and the floor, the woman between the sun and the moon; Mary, established between Christ and the Church." The Church herself, according to St. Bernard, has no access to Christ, but through the Virgin Mary, (Twelve Stars.) "If by the word moon the Church seems to be understood, you have evidently expressed, a woman," says he, "clothed with the sun, and the moon under her feet!" Where is our mediator Jesus?

Ah! Christ said, "all ye who are fatigued, come to me, and *I will help you.*" But Christ, in saying this, was talking absurdity, for He is too high, not being of a pure humanity, for man to come to him. So says Rome, and so, on the other part, says the Saviour. On the one hand you have Rome's word and Mary, on the other God's Word and Christ; which will you take? With Christ divine certainty of help, with Mary a human promise. With Christ spirit and truth, with Mary bigotry and superstition. With Christ a God, with Mary a woman. But Catholics prefer the worse; so that, at present, among them Christ is nothing. I maintain now, and shall prove afterwards, this general proposition, that, according to Roman doctrine, Christ is nothing, Mary is all. I have ten thousand passages in which she is invoked as the star, the refuge, the only hope. This is the mediation of the Virgin Mary, *destroying the mediation of Christ!*

But it is said, that she is all powerful. How! In what manner can it be proved? Because she is the mother of God! Mother of God? Has God a mother? "Yes," says the Roman Catholic Church; "because she is the mother of Christ, but Christ and God, being hypostatically united, are one, therefore Mary is the mother of God. Also Christ was man and God; Mary was mother of Christ, the two natures cannot be separated from the one person; therefore Mary, being mother of part, she was mother of the whole, and therefore mother of God."

But, "no," says reason. The natures were distinct in the blessed Redeemer. He was God and He was man; Mary was mother of the man, *not* of the God. Besides, one of the strongest proofs that Transubstantiation is an imposture, is also applicable against this claim for the Virgin. Christ said, "this is my body and blood;" but he never said,

“this is my soul and divinity,” although Rome pretends these also are present in her sacrifice. Suppose He really meant the literal body and blood; they suffered on Golgotha; but the divinity did not, as it could not suffer; the claims for Mary rest on her co-partnership in the suffering—but the divinity had no part in the suffering, therefore Mary had nothing to do with the divinity, and therefore, though mother of the man-Christ, was not mother of the God-Christ; she was only the material and natural mother of the material humanity of Christ.

Further: hypostatically, Father, Son, and Holy Ghost, are united, and they are three persons in one God; therefore, if Mary be mother of the Son, she must be also mother of the Eternal Father, and of the Holy Ghost. But this is too much. It is yet too much, the claim of the Church for Mary to be the daughter of the Eternal Father, the mother of the Divine Son, the spouse of the Holy Ghost; but to be the mother of all, this is rather more than too much! Rome shrinks from the logical deduction of her assertion; and by this, a *reductio*, not only *ad absurdum*, but also *ad profanissimum*, the futility of that assertion is demonstrated.

Our Divine Saviour himself, in Holy Writ, makes the distinction. He addressed the virgin mother twice thus: “woman,” because interfering with heavenly things; and again, when people said to Him, “your mother and your brethren,” He, spiritually speaking, answered, “my mother and brethren are those who do the will of my Eternal Father;” so that, in the sight of the Saviour, Mary stood as much in need of redemption as any other of the daughters of men. Therefore she was really the servant, and not the mother of God. Is Christ in flesh, more the son of Mary than he was of David? But David did not presume to call himself the father of God; on the contrary, in the prophecy he called his son his Lord, (Ps. 110,) “The Lord said unto my Lord, sit thou at my right hand,” and the Virgin Mary, who better knew this business than the Papists, in her canticle did not recognize her God’s maternity; but, on the contrary, she spoke, “my soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour,” and this is better theology than that of Rome.

Primitive Christianity gives no sanction to this blasphemous

mous appellation. It was only in the fifth century, when Christianity had become rather pagan, that Mary received the name of Θεοτόκος, that is to say, mother of God; by Latin Romanists translated into *Deipard*. The blasphemous name was not without great and holy opposition. Among others, Nestorius objected to such a title being applied to one who had once been a human being, a woman; and the degraded fathers denounced him as a heretic, because they held she was really the mother of God. If she were not allowed this name by Christ, if not called so by the first Christians, then, with Christ and the primitive Christians, we will be Nestorians, and disclaim all maternity of God. Yes, we do not fear the stupid anathemas of Councils and Fathers, and our buckler is the Bible, and under its protection we brave all bigots, all mariolatry, all worshippers of a creature. Christ openly and repeatedly says, that to believe in Him was to believe in his Father, and that man by such a faith would be saved. Now hear the fanatic Damascenus in his first oration on the Virgin's nativity: "This child (Jesus) is God. Why, therefore, is she who gave Him life not God's mother? Any one who does not confess the holy mother of God, he is removed from divinity." No sir, no. Mary was not mother of God, and we who confess Christ as God, and worship Him only as God, we only are His true followers.

I can now quote Damascenus, Bernard, Anselmo, Thomas à Villanuova, Ugo a Santo Victore, the Idiot, Albertus Magnus, Buonaventura, Alphonso Liguori, and twenty or thirty more of the most bigoted fathers or mothers, writers of the Roman Church, from whom you may hear some holy blasphemy about the Virgin Mary. What I give you in my bad English, I have here, and can produce, in the original Latin, so that there can be no denial. She is called the Treasury of God, the Treasury of Divine grace, the door of heaven. She is the comforter of the afflicted, and no grace to mankind can come except through the hands of the Virgin Mary; the heaven is filled with her power. No one devoted to the Virgin Mary can be condemned to hell. She is the summit of Jacob's ladder from which descend all the favors of Christ, and all that you ask of the Virgin Mary shall be granted to you immediately and without exception

by the Eternal Father. She walks over the fire of purgatory to deliver from it all her devotees.*

But when fanatics attribute to Mary the power of Christ, no wonder that she is so largely resorted to! I speak for

* Let me quote for your edification two or three passages, the more derogatory to the power of Christ; first of all, Augustin (Serm. 18. de sanctis), "Let that be pardonable through thee, which we prefer through thee: let that be obtainable which we entreat with a faithful mind. Receive what we offer, give us back what we ask, excuse what we fear: because thou art the sole hope of sinners. By thee we hope for the pardon of our sins; and in thee, O most blessed, is the expectation of our rewards." Then, John Chrysostom, (Apud Metaph.) "Do you wish to know how much this virgin excels the heavenly powers? They assist with fear and trembling, veiling their faces; she offers to him who was born of her the human race. Through her also, we obtain the pardon of our sins. Hail, therefore, O mother of heaven, damsel, virgin, throne, ornament of the church, its glory and strength. Perseveringly pray to thy Son, Jesus Christ, and our Lord for us: that through thee we may be able to find mercy in the day of judgment, and to obtain those good things which are laid up for those who love God." Cyril Alexand. in the homily against Nestorius, follows with more blasphemies; "*Through thee the Trinity is sanctified.* Through thee the precious cross is celebrated and adored through the whole habitable world. Through thee heaven exults, angels and archangels rejoice, devils are put to flight, and man himself is recalled to heaven. Through thee every creature who is retained in idolatrous error is converted to the acknowledgment of the truth, and faithful men have come to a holy baptism, and churches have been built in the whole world. Through thy aid nations come to repentance." Bernard, so famous for his mariolatromania, concludes the eulogium (Hom. on Wat.) "Behold, O man, the counsel of God. Being about to redeem the human race, he introduced the whole price into Mary. Observe, therefore, more intently, with how great a feeling of devotion he desired that she should be honored by us, who placed the fulness of all good in Mary; so that if there is any hope in us, any grace, any salvation, we should know that it rebounded to us from her, who ascended abounding with joys. Let us venerate this Mary with all our inmost hearts, and with all the affections of our breasts, and with our vows, because this is His will, who *wished us to have everything by Mary*; this is His will, but for our sakes." These are some specimens of the power ascribed, and the inducements to devotion, to the Virgin Mary. I know the answer, they are fathers, and yet first-rate in the church. But in reply I say, yes they are fathers, but they are not the Gospel. Prove to me by the Gospel such a power in Mary, and I shall worship her. But when all the Gospel is silent towards her, you have a very bad chance to advocate the devotion to Mary, by declamations on her power from some fanatic writers, at best men. If I refuse

myself, and for many thousands of my old Roman Catholic brethren. The main difficulty I experienced in divesting myself of the errors of popery, sprung from this belief in Mary; it was the last error I could induce myself to abandon, for, from my earliest years, I had been sedulously taught by my parents, and guardians, and masters, and father-confessors, that all grace came from the Virgin Mary; and so much did I rely on her, that before preaching or writing my sermons, when travelling, when working for the Gospel, when going to the field of battle, I always was commending myself to the Virgin Mary. This delicate, poetical, ideal worship, it was indeed most difficult to turn away from forever; I have no doubt it constitutes the chief difficulty with many who could bring themselves to break every other tie which binds them to spiritual darkness.* Oh!

to recognize such a power in Mary, it is because I have it all in Christ, and in Christ alone. It is because I am taught by the Holy Writ that Christ and his Father are but One; that nobody can go to the Father but through Christ; that to see and know Christ, is to see and know his Father; that Christ only is the good Shepherd who knows his sheep, and they know him and his voice; that nobody will be lost who believes in Him. For these, and a thousand more authorities from the Gospel, I trust in Christ, I invoke Christ, and confess Christ, as the sole Redeemer, the sole Mediator, the sole over-powerful. Are not the authorities now quoted from fathers, in all their sentences, in all their words, antisciptural, and exceeding derogatory to the exclusive power of Christ? Take Christ as a pure man, and the Gospel teaches you that he was subject to his parents; look on him as the Son of God, and the Redeemer of mankind, and you find him in the Gospel rejecting always the interference of his mother. This is the fact. The miracle of Cana does not destroy the fact. Mary interfered, and was kindly rebuked. Christ made the miracle, but independently from Mary, and only when his time arrived. Also the mediation of Mary and her prayer were natural because living, and the nearest person to Christ. But that does not imply that to-day in heaven she enjoys the same position, nor that from the fact of Cana she shall be called all-powerful in mediation: Then the Archisynagogue who mediated for his dead daughter, and the faithful Centurion who mediated for his servant at least as confidently as Mary, should be now our mediators in heaven. No, no. The only all-powerful is Christ; Christ alone, according to Paul, is heard, and his requests granted for his own reverence; Christ promised that his Father would give to us all things demanded of him in the name of Christ.

* After three years of practice, I can positively say, that of all my present mission, the points most reproached to me by Romanists are,

my brethren! of whose hesitates, let me ask, "Who is the Virgin?" According to the best Catholic authority she is nothing without the Son; therefore go directly to the Son, without passing through a second person; go yourself to the heart of Jesus, without employing an useless intermediate; useless! ay, worse! because your worship will be *more* enlightened and warm when you apply to the Great Fount of light itself; then will Christ become Christ again, instead of being *nothing*, which He is now held to be in the Popish system.

Thus I am entering on the proof of my second assumption, namely, in what manner the Virgin Mary is worshipped. The general answer is, as Christ Himself, and even more than Christ. Her worship chiefly consists in prayers, names, and ceremonies, which have no difference from the worship of Christ. On the point of her prayers, I shall quote my old *breviarium*, an infallible authority, as ordained and sanctioned by three infallible Bulls. Now to proceed with some clearness, I shall mention her hymns, her antems, her *oremus*, and after all some extravagant prayers not quoted from the breviary. First, to the hymns. In that of *Stabat mater dolorosa*, it is said, "O, Virgin, most renowned of Virgins, Be not cruel to me. Cause me to weep with thee. Make me bear the death of Christ. Make me a partaker of his passion. Cause me to commemorate his stripes. Make me to be wounded with the stripes. Make me inebriated with the cross and blood of thy Son, in order that I may not be burnt with flames. May I be defended by thee, Virgin, in the day of judgment. O, Christ, when it is appointed to me to depart hence, Grant to me to attain the palm of victory, through thy mother." In that of *Summa Deus clementiæ*, it is said,

the supremacy of the Pope, and the worship of the Virgin Mary. About the latter their rage against me is boundless. Speak against Purgatory, Confession, Inquisition, and so on, even Transubstantiation, but do not touch the Virgin Mary. By some conversation, by personal attack, by Catholic newspapers, by anonymous letters to my friends, I know that Papists curse me for my anti-Maryan feelings, and prophecy for me the end of Nestorius on earth, and the eternal fire in hell. And why? Because I will not substitute Mary for Christ. But I have my Jesus; and if Jesus is with me and for me, I do not fear all the Mariolatrists together.

"May the tears of the Mother of God, which suffice to wash away the crimes of the whole world, confer on us our salvation! May the Virgin's pains be eternal enjoyment to all." In that of *Ave maris Stella*, it is said, "Fair mother of God, auspicious door of Heaven, changing the name of Eve, establish us in peace. Break the bonds of the guilty, Give light to the blind, Expel our evils, Ask all goodness for us. Make us a pure life, and Prepare us a safe way." In that of *O Gloriosa Virginum*, it is said, "That the doleful might enter the stars, thou openest the hinges of heaven. Thou art the door of the high King, the splendid hall of light. Ye nations redeemed, applaud for the life given you through the Virgin!" In that of *Memento rerum Conditor*, it is said, "Mary, mother of grace, sweet parent of mercy, protect us from the enemy, and receive us at the hour of death." Where is Christ in these invocations; where is Christ? Then my proposition is true, that in the Popish system Christ is nothing; Mary is all.

A step more to the anthems, as found in the breviary. "Holy Mary, relieve the miserable, help the weak, cherish the doleful, pray for the people, intervene for the clergy, intercede for the devout female sex, and may all who celebrate this your holy feast, prove your aid." (In festis B. V. M. ad Magn.) Again, "Hail, queen, mother of mercy, life, sweetness, and our hope, Hail! To you we exclaim, Eve's exiled children: To you, lamenting and weeping, we sigh in this valley of tears. O be, therefore, our advocate; turn to us your benevolent eyes. And show to us, after this exile, Jesus the blessed fruit of thy womb." (Ant. post. fest. Trin.) Again, "We fly to thy protection, oh, holy mother of God! despise not our supplications in our necessities, but ever liberate us from all dangers, oh glorious and blessed Virgin." (Of. par. B. M. ad Compl.) Is it Christ in all those public and ecclesiastical supplications? Then Christ is nothing, Mary is all.

A further step, to the *oremus*, or the priestly prayers in the daily performance of the breviary. As there are some hundreds, so I restrain myself to those of the lesser office of the Blessed Mary. *Ad vesperas*.—"Grant to us, oh Lord! by the glorious intercession of the blessed and for-

ever Virgin Mary, to be set free from the present sadness, and to enjoy the eternal gladness." *Ad completorium*.—"May the glorious intercession of the blessed and glorious Virgin Mary, we ask, O Lord, protect us, and lead us to eternal life." *Ad Laudes*.—"O Lord, grant to thy suppliants, as they believe her to be the true mother of God, so be helped before thee by her intercessions." *Ad Primam*.—"O Lord, grant, we ask, that strengthened by her defence, she make us to be present with joy to her commemoration." *Ad Tertiam*.—"O Lord, grant, we ask, that as we deserved to be received through her, the author of the life, so we may experience that she intercede for us." *Ad Sextam*.—"Consent, O merciful God, an aid to our fragility, and as we make remembrance of the Holy Mother of God, so we may rise from our iniquities by the aid of her intercession." *Ad Nonam*.—"O Lord, we ask, forgive the offences of your servants: and as we are unable to please thee by our actions, so we may be saved through the intercession of the mother of thy Son, and our Lord." Two more. *In fest. B. M. de Mercede*.—"O Lord! grant, we ask, by her merits and intercession to be delivered from all sins, and from the captivity of the devil." *In fest. B. M. Auxilium Christianorum*.—"All powerful and merciful God, who for the defence of the Christian people, assigned a perpetual aid in the most blessed Virgin Mary, propitiously grant, that strengthened by such a help, fighting during the life, we may be able to obtain the victory over the malignant enemy in the time of our death." Can you find Christ in all these prayers, so often repeated in the Church? Not at all. Therefore Christ is nothing among Catholics; Mary is all.

Some words now about some other common prayers authenticated by the Romish Church, and fervently offered by her faithful. A few instances will suffice. From the *Litany of Loretto* I quote these praises: "Holy Mother of God, Mother of Divine grace, Mother of our Creator, Mirror of Justice, Seat of Wisdom, Cause of our joy, Tower of David, Ark of the Covenant, Gate of Heaven, Morning Star, Health of the Sick, Refuge of Sinners, Comfortress of the Afflicted, Help of Christians, Queen of Angels, Patriarchs, Prophets, Martyrs, Confessors, Virgins,

and Saints." Beautiful and poetical aspirations, but wanting Christ! In the second part of the *Ave Maria*, Hail Mary, the people exclaim, "Holy Mary, mother of God, pray for us sinners, now, and in the hour of our death." Fine prayer, but without Christ! I know that some time the Church associated the name of Christ to Mary, but that is still a greater insult, because in these instances Christ figures at the same level with Virgin Mary, and even with Joseph, or is only as a secondary part. A sample of the former injury is in these prayers, called *giaculatorie*, enriched with a hundred days of indulgences by Pius VII. "Jesus, Joseph, Mary, I give you my heart and soul; Jesus, Joseph, Mary, assist me in my last agony; Jesus, Joseph, Mary, I breath my soul to you in peace." There is Christ, but not alone; Mary and Joseph must and can grant to us the same blessings as Christ. As a sample of the second injury take any of the quoted *oremus*, and you will perceive the blasphemy. One for all. *Ad completorium*. "May the glorious intercession of the blessed and glorious Virgin Mary, we ask, O Lord, protect us, and lead us to eternal life. Through Jesus Christ our Lord. Amen." Is not here Christ subservient and secondary to Mary? Is it not a sacreligious blasphemy to ask from God the protection of the Virgin Mary through the mediation of Christ? Is not that an idolatrous perversion of the whole system of Christianity? Christ, in so doing, is no longer our faith, our hope, our grace, our salvation, our joy; but Mary is all that for us, either absolutely for her own reverence, or by special condescendence through Jesus Christ. Horrible, horrible! and as I remembered before some prayers with indulgences, let me make known in America that in my Italy there is not a sanctuary, or an altar dedicated to Mary, without a particular prayer and particular indulgence. So that only by repeating such a prayer you can obtain years and years of indulgences, and in many instances the plenary one. More and more. We have in Italy some images of Mary, to which indulgences are granted only by kissing them. The devotion to the slippers of Mary, and to the measure of her feet, is now spread through the world, so that by only saying one *ave*, and kissing the engraved image of her foot, the Catholics

can gain many days of forgiveness from their sins. Oh, Mary! oh, Mary! how are you abused by those who call themselves your devotees! No; the Virgin Mary cannot approve a worship which usurps the attributes of her Son. She should be a very unfaithful mother; for when Christ did not come into the world for himself, but to do the will and the glory of his Eternal Father, his mother established herself on that part of glory due exclusively to Christ as a Redeemer. No, no; such is not, and cannot be, the heart, the feeling of the Virgin Mary. She cannot dislike the people who praise and invoke her blessed Son. And as a good mother, as the instrumentality of the Word made flesh, she must know that her worship is against the inspired Word, and therefore she must disapprove worship and worshippers so oblivious of Christ.

But in the worship of the Virgin Mary occur, secondarily, her many names, and according to her names, her different dresses, images, and attributes. Mark now, we are about to come to a remarkable heathen analogy, or rather identity. At Rome the Virgin is white, black at Loretto, and brown at Bologna; so you see, the Church of Rome has a great adaptability to please all races of men. Among the ancient pagans there was the mother of the gods, and we have the mother of God. Ancient Rome had her Cybele, her Vesta, great *Diva*, or goddess; modern Rome has also her great goddess. St. Augustine reprov'd the ancient pagans for that they had twenty thousand idols under twenty thousand different names; but this one idol of modern Rome enjoys, in Italy alone, more than twenty thousand different names; for there is no little village, or parish church, or town district, or house, or chapel, or tree, that has not a different Virgin Mary. In Bologna alone I reckoned up no less than three thousand different appellations of the Madonna. Judge of them from a few quotations. There is a Virgin of life, a Virgin of death, a Virgin of good health, a Virgin of fever, a Virgin of pestilence. And as her names are different, so are her dresses. The dress of the Virgin of Rosary is white, that of the Cincture is sky-blue, that of the Seven Swords is black, that of the Scapularies is brown. Permit me to say that Mary is an easy puppet for all modes, to please the fashionable devotion of her Catholic heathens.

"But," it will be answered, "that is nonsense, it is always the same Virgin Mary, mother of God, though diversely represented." A great mistake, a great mistake! There is not the same Virgin Mary at all!

Theoretically speaking, and in the papers of leading divines, I am not ready to deny that there is always the same Mary; what I maintain is that in practice, among the people, the clergy itself, the lesser writers, the Virgin Mary is not always the same. When Mary is worshipped and invoked differently, according to her names, dresses, colors, miracles, attributes, then, in the opinion of the multitudes, she is no more one, identical everywhere, but really distinct; and they firmly believe that an image of her has nothing to do with another; very few admit that the different images or denominations belong to the same original. Thus it is a common fact in my Italy that Catholics affiliated to one of Mary's names, very rarely enter into an affiliation to another. And as individuals do, the same do the parish Churches, especially in the country, the little villages, and the emulating contiguous towns. They choose their Mary, make their own affiliation to her in particular, and generation after generation being educated in that especial worship, they believe it distinguished from any other, and praise it over all. I can affirm as an eye-witness that these affiliated provoke and despise each other in behalf of their different Marias. The prominent rivalry exists especially between the four monastic Marias of the Rosary, of the Seven Swords, of the Girdle, of the Carmel. Each affiliation is proud of its own Mary, each exalts her origin, her dress, her power; each contemns, and cries down the prerogatives of the others. The result of such a spiritual braggardism is the persuasion that Rosary is better than Girdle; and the consequent distinctions of the Marias are expressed by all in this cry: *My Madonna*. As illustrative of this assertion, I quote the history of a holy war between the affiliations of Mary of the Cincture, and Mary of the Seven Pains. One year, in Perugia, the two processions of these same-different Madonnas met in the street, and each would have the right hand. For that arose a competition, a contention, a bickering, a jostling, and at last a good fight, a regular boxing-match between the two pious processions of our Ladies. But the

two dolls of the Virgin Mary took no active part in this affair, they quietly remained at their places looking on, all the time, without speaking a word, without even the little ordinary miracle of winking approval to their champions on either hand. No Italian will deny the fact; nor also that, when in the same town; at the same time, there are different processions of the Virgin Mary, the Mary's dolls really race for the gratification of their devotees. These performances become more an affair of policemen than of Churchmen, because the police is always called on to regulate the course of the processions, in order to prevent collisions; or to interfere, when the zeal of the devotees manifests itself rather too much with broken heads. What I assure you for my Italy, you can easily apply to the whole Catholic continent, and especially to Ireland, where spiritual fighting for Mary's dolls is said to be as naturalized as the potato-disease.

Some, perhaps, will observe, that all this is no argument against the Romish doctrine, that the Virgin Mary is always the same. Is it no argument? Eight men out of ten are not sufficient to prove that Catholics worship as many Mary's as she has different names and dresses? Then let me quote better authority. The clergy itself is the chief promoter of such a belief. It is the Priests, and the Priests only, who endeavor to increase the renown of the different images; it is the priests only, who perform and publish the different miracles of the different images; it is the Priests only, who promote and excite the devotion among Catholics more to one image than to any others; it is the Priests only, who persuade and induce the people to go rather to one Mary's sanctuary than to any other of the same Mary; it is the Priests only who carefully keep these sanctuaries, and reverently preserve those images from all eyes under curtains, in order to warm devotion by blinds; it is the Priests only who attempt to raise the pious curiosity of the masses towards their images, by discovering them before the people in the midst of candles, incense, songs, organs, bells, and firing of guns; it is the Priests only, who create the fictitious power of their images, by filling the sanctuaries with thousands of wax, wood, and silver votive offerings: it is the Priests only, who proclaim the excellency of their images, from the excellency of their derivation, and

accordingly maintain that their images were painted by Luke the Evangelist, were carried by some unknown pilgrim, or, that they fell directly from heaven, or were gently presented by heavenly Angels; it is the Priests only who advise the bigots to enrich one sanctuary, in preference to others, to bequeath their property to one Mary, rather than another; who whisper Queen Isabella of Spain to devote her diamonds to *Atocha* Mary, rather than to the great Mary of Monserrato; it is the Priests only who attract the crowd to their images by offering the greater quantity of indulgences (making it as large as they can) to be gained in a different way, and the more easily; and when the plenary indulgence (that is, the complete forgiveness) is no more attractive to the people, they invent the *toties quoties* indulgence in behalf of their images, that is, the plenary indulgence to be obtained a thousand times in twenty-four hours; it is the priests only who claim the monopoly to crown the image of Mary in gold and jewels, and grant the ambitious privilege to the most wonderful among the miraculous dolls. Therefore it is the Priests, and the Priests only, who practically introduced, and who maintain, the popular opinion of different Marys. Deprive your Mariolatry of all those mummeries, and games, and tricks (if you can), and then come to claim our respect to your one Mary.

Behold new priestly jugglings come to prove how disgusting may be this worship of Mary in the manner in which it is conducted by the Popish Clergy. It cannot be otherwise. Where the mere creature is worshipped, there must be a material worship; and for this reason, an idolatrous one. In some parts of Lombardy and Piedmont the Priests set up at public auction the honor of carrying the Virgin in her processions. Then the sacred auctioneer, standing amidst a crowd, cries, "My dear Parishioners, and truly devoted children of Mary, for the distinguished honor of carrying the Virgin in procession this year, two dollars—two dollars—two—two—two—three dollars—three—any advance? three—three—three—three, &c. &c." This sounds very ridiculous—but it is a fact which I am ready to prove. Sometimes the price runs up to ten, twenty, thirty, and sometimes fifty and more dollars for the honor

of bearing one of the poles whereby his doll is carried ; by which shameful method the astute clerical snatcher not unfrequently pockets from four to some hundred dollars, at the expense of pure Christianity.

As there is not the Spirit and truth of Christian worship, no wonder if the wretched worship is invoked in support of wretched works. We have in nature some nocturnal birds, which never have seen the light. Speaking about the sun, and desiring that all the families of birds shall enjoy its brilliancy as themselves, they make a little mistake ; that is to say, they take a cloud slightly irradiated by the moon, for the sun itself. And so with Catholics ; they are blind, and invoke blind worship, to destroy the enlightened Christianity of Protestant Countries. For the conversion of England and America to popery, many institutions and affiliations to the Virgin Mary are now in Europe ; and eminent among these is one in the Church of Victory at Paris, dedicated to the "Sacred Heart of the Virgin." From Rome there is a worship of the "Heart of Jesus." This even is idolatry, because the heart was only the material centre of the material life of Jesus, and nothing else ; however, there may be some room here for a theologic-idolatrous distinction ; but, what was the heart of the Virgin Mary ? The heart of Christ might be supposed to have some claim to divinity, but what can Mary's heart have ?

"Oh ! but," it is said, "her heart was the centre of her soul." But even though it were the centre of her soul, is the soul of the Virgin Mary to be worshipped ? Not at all. But how foolish it is to say that the heart of Mary was the spiritual centre of her soul ! Her heart was but a piece of human, corruptible flesh, was and is matter for death's worms, and no more. Hear how heathenishly this heart is addressed : "Heart of Mary, pray for us ! organ of the Holy Ghost, Sanctuary of the divinity, tabernacle of God incarnate, always exempt from sin, always full of grace, illustrious throne of glory, glorious holocaust of the divine love, nailed to the cross of Jesus, comfort of the afflicted, refuge of sinners, hope of those in agony, seat of mercy, heart of Mary pray for us !"

These are some of the invocations which must convert America to Protestantism. No, no, no, O blind Mariola-

ters ! In vain you prostrate yourself before this painted piece of flesh, and invoke the original flesh of this heart to hear your prayer for the conversion of English and American Protestants. The flesh of Mary will not listen to your supplications. But the devil will obtain some result from your worship, and God will permit it. Many Protestants will be converted ; but as a natural effect of a material worship, they will abandon the Spiritual Christianity of the Bible, to enter the pagan catholicity of Rome. These conversions are not a gift of God, not a reward for your toils, but a dreadful punishment both for the supplicants and converts !

And now I advance to a new and important feature in that fanatic and all-attempting worship of Mary. I remember here the *Marian Bible*, or *Bible of Mary*, attributed to Albert Magnus the teacher of Thomas Aquinas. This pseudo-bible beginning from Genesis to Revelations is all altered and corrupted in support of the Virgin. In a word, all the Bible is applied to Mary. A few quotations for a sample : "In the beginning God created the heaven, viz., the empyreal heaven, that is the Lady of the world, the Virgin Mary. When God said, 'let there be light,' that was to say, let Mary be born, who is the true light of the world." The sixteenth verse is so applied : "God made the Sun to be the mantle of Mary, the Moon to be her footstool, the Stars to be the crown for her head." And so forth to the end. Is that respect for the word of God ! Is that the meaning of God's words ? Mere fanaticism ! St. Bonaventura, to display his pure devotion to Mary, profaned the principal Psalms of David, applying to the Virgin the prophecies and grandeur of Christ. So, for example, the sacrilegious Saint translates : "In thee, Oh Lady ! have I put my trust ; let me never be ashamed ; in thy grace uphold me." And again : "Come unto Mary, all ye that labor, and are heavy laden, and she shall refresh your souls." And again, Psalm eight : "Mary, mother of Jesus, how wonderful is thy name, even unto the ends of the earth ! All magnificence be given to Mary ; and let her be exalted above the Stars and Angels. Reign on high as queen of Seraphim and Saints ; and be thou crowned with honor and glory. Glory be to Jesus and Mary, &c." When men come

to profane, to vitiate the word of God, do not be astonished at their blindness, their wickedness, their idolatry. Only remember these passages (2 Thessa., ii. c. 10 v.) "Because they received not the love of the truth. . . For this cause God shall send them strong delusion, that they should believe a lie;" and Revel. xxii., c. 18 v. "If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of Life." Thus God judges mariolatry: and such is the reward for that material and all-idolatrous worship.

What, then, are the effects of such a worship? First of all, to dethrone Christ. I will not dissimulate that a kind of acknowledgment of Christ exists among Catholics, even not very general. But this does not imply the worship of Him. There is a confused idea (I speak of the masses) of our Saviour, and not always; but this idea does not excite them to any particular act of devotion towards Him. That is the natural effect of Catholic education, by which Romanists from their infancy hear more of Mary than of Christ; and Mary's tenderness, affection, suffering, power, are to them so loudly spoken of in preference of the merits of Christ, that the majority esteems more beneficial the devotion to Mary than to Christ himself. And this is a fact. I know that Romish Controversialists in their debates, sustain that there is a great difference between the worship of Christ and Mary. Christ is worshipped with *latria*, Mary by *hyperdulia*. In practice what means such a distinction? Nothing. It exists on paper, is debated in the schools, is produced in the controversies, but in fact, is a nonsense. It is invented to escape the imputation of idolatry, (which subsists notwithstanding this distinction,) when in fact there is true idolatry. What do the masses know about *latria* or *hyperdulia*? Nothing at all. But they worship Mary with the only worship they know, the worship of God. And all are not masses among Romanists. Myself, a preacher, when fervently praying the Virgin Mary, never remembered the theological distinction, using always names, phrases, aspirations, as if I was addressing either Christ or God. This is the general case. Do not believe

the sophistry of the schools, believe the facts. I proved before by the Breviary, by the Bulls, that prayers are directed to Mary in the same manner, and for the same effect, as to Christ; and this is a fact. I showed afterwards that not only the masses but the priests themselves apply to the Virgin with *latriac* invocations rather than to Christ; and this is a fact. I can quote the cathedral of Milan, of Florence, of Palermo, the sanctuary of Loretto, and a thousand others in Italy alone, to demonstrate that Christ has not such temples in His own name, and that Christ in those sanctuaries obtains only an obscure altar, and secondary honors; and these are facts. I can allege the common-practice in my country to expose the most holy sacrament to the public worship, sing before it the Litanies of the Virgin Mary, her anthems, and her prayers, only concluding the worship with the last little part of Christ's hymn, and this is a fact. So that we must positively conclude that nine out of ten Catholics neither well know, nor invoke Christ at all; they are great worshippers of Mary, and here also the facts corroborate my assertion. To obtain strength against temptations, good health in illness, a journey without accidents, prosperity in business, a blessing on the family, the Romanists have recourse to the Virgin Mary. In tribulation, in distress, in anguish, in death, application is always made to the Virgin Mary. In private and public, in families and churches, prayers are offered to the Virgin Mary. To sweeten the lips and the heart of the devotees, her name is hourly invoked, and the worst blasphemies are considered both by laymen and confessors, those against the Virgin Mary. In all the Catholic world three times a day, the bells announcing sunrise, noon, and sunset, invite the people to kneel and pray to the Virgin Mary with a particular salutation. Villages, towns, kingdoms, nations, consecrate themselves to the Virgin Mary, dedicating a special day to the festival of their great patroness and lady. The gratitude of the people after severe calamities is always expressed to the Virgin Mary; for deliverance from wars, from sieges, earthquakes, plagues, there are in Italy, fasting days, feasts, vows, offerings to the Virgin Mary; and after the disappearance of the cholera morbus, you find in my country new or renewed chapels, and churches, statues,

columns, monuments, to testify to her the blind liberality of her worshippers. What more? When Pius VII. returned to Rome from his captivity, he thanked the Virgin Mary, and instituted for her a new feast in remembrance of the fact. I was right, then, when I said that the first effect of Mariolatry is to dethrone Christ.

The second effect is to encourage sinners, and to multiply sins under a false confidence. This false confidence is too natural with the patronage of Mary. To repeat here the statement of Bernard, "she has in her nothing austere, nothing deterring; she is all sweetness, offering to all her milk and wool;" no wonder then, if Catholics prefer to go to her rather than to Christ. Christ's worship obliges Christians to keep spirit, and truth, and faith in them. Mary's worship is only of devotion. And do not tell me that the devotion to Mary implies the same duty as the faith to Christ; because nobody can have true faith in Christ without the spirit of that faith, and with disobedience to the will, word, and law of Christ, as registered in the gospel: while the devotion to Mary can consist only in some prayers to her, or some external practices in her honor. We shall see that a little afterwards. It is certain, that Catholics generally believe that their salvation can be more easily obtained by means of Mary than of Christ. Christ requires justice, Mary devotion. Take as an illustration of this the dream of St. Bernard. There were two ladders reaching from earth to heaven: at the top of one, Christ; at the other, Mary; a great number of people on both, to reach heaven; but from Christ's ladder all fell back; not one from that of Mary. Therefore, according to this father, salvation is a certain and constant fact, when people apply to Mary; to apply to Christ, salvation is almost impossible. Who can deny that this is the necessary consequence from Bernard's doctrine? And such is in practice the belief of all Catholics; they think with Liguori, that damnation is impossible where there is devotion to the Virgin Mary. What devotion? We shall see it now; but beforehand I will maintain, that the worship of Mary encourages sinners and multiplies sins.

Two facts will be found sufficient to prove conclusively this subject. I shall quote them from St. Alphonso Liguori

ri; for the Bull of Pope Gregory XVI. says, he wrote always according to the pure doctrine of Rome.

A robber and assassin was killed in the act of crime, and his head thrown into a deep well. Saint Dominic Guzman was passing at a short distance, when he heard a voice feebly crying, "confession! confession!" "I am ready to confess you," said the Saint, "where are you?" Then, gently, the head cut off rose to the surface of the water, and gently crossed the water, and, standing on the brink of the well, said, "It is I who ask confession!" "Very well," said the Saint, "go on!" so the head confessed, and received absolution. When the absolution was given, "now," said the Saint, "you are free from sin; but tell me, how did you get leave to come back?" "Well," said the head of the robber and assassin, "I was condemned to eternal fire by Christ, but the Virgin Mary came up and said, 'this is my business; this poor fellow every day prayed to me with an *Ave*, and therefore I will save him.' So Christ left the business to his mother; she provided me to have you, and confess, and get absolution, and it would be all right." So the head popped back into the well, and the murderer's soul went straight up to heaven—all owing to his having every day said a "Hail Mary."

Is this the way to make good moral Christians, to say a Hail Mary once a day, and then go out and rob, and murder?

Here is the second fact, as related by Saint Alphonso Liguori.

A nun, letting her mind wander from her sacred vocation, and indulging the carnal propensities of her heart, abandoned her monastery, and ran off with a lover. After a few days she became repentant, and turned her steps back towards her monastery, saying, "I will ask pardon of my mother abbess, and humbly pray for time to repent and do penance." I forgot to say that this nun was the housekeeper of the monastery. Trembling, pale, prostrate, she approached the gate and knocked, when, oh wonderful! it was opened by the identical figure of herself! I don't remember her name just now, but let us suppose she was called Sister Clemence. Poor Sister Clemence stood aghast, and was sinking to the earth, when the figure smiled on her blandly and said,

"Sister Clemence, don't be afraid: I am the Virgin Mary, to whom, you know, you every day offer an '*Ave Maria*.' I have saved your good name by taking your figure, and I have served for you in the monastery as housekeeper all this time of your absence. Come now, be a good sister in future, and always be my devotee." The poor nun was very glad to find that the Virgin took her place as housekeeper while she was engaged with her lover; it was quite convenient. And of course Sister Clemence was afterwards one of the warmest worshippers of the Virgin Mary. But what do you think about such kind of miracles? Do you consider it moral, for the Virgin Mary to take the resemblance of this nun in order to enable her to escape from the nunnery, and to offend her divine Son by a lustful life? Salvation in the language of the Gospel is a very hard work, but there it is a very easy task. One *ave Maria*! and in spite of Gospel and Christ you are saved. Certainly the account of such miracles improves the power of the Virgin Mary; but do they improve it for good? No! they, or rather the report of them as facts, encourages and multiplies sin: a little prayer to the Virgin Mary saves any bad man, any wretched woman! Sin, immorality grow more and more, the more that the poetical, external worship of Mary is substituted for the pure and spiritual worship of Christ. The popish priest will answer, "don't fear! Christ is not jealous of His mother." Oh, liar! Christ is jealous of His honor and His glory, as He has Himself said in the Gospel, and as the ancient prophets have declared. He *cannot* allow a worship which takes away the attributes of Himself and His Eternal Father.

"But the miracles, the miracles! they show that Christ approves the worship of His mother." Oh yes! the miracles! But I say, in heaven's name, do not talk lies, lies to propagate error, and oppose the Word of God; for, in truth, there are no miracles.

We are told that, at Rimini in Italy, the picture of the Virgin Mary opened and shut its eyes. Oh! poor Americans, if you believe such a stupidity.

From Bologna there was sent a deputation by Cardinal Opizzoni, composed of three men, one of whom was Monsignor Battistini, a rather liberal priest, to witness the

opening of the eyes ; and, after many days, they came saying, " We have seen nothing." But the people, looking at the picture from the front, said, " Really she is opening her eyes ;" but, if anybody were allowed to look at the picture from behind, then he would know who opened the eyes. In the time of Sextus V. a crucifix wept blood. The Pope took a large hammer, and saying, " as Christ, I worship thee, but as a piece of wood I break thee," gave a great blow, and broke the crucifix in pieces, whereupon was found inside a mechanism of wires by means of which, blood, imbibed by a sponge, and placed in the cavity, was forced out in the manner of tears of blood. It was an imposture ; and so was the picture at Rimini. The clergy invented the miracle, and performed it for some politic purposes, in short they knew that it was a good trade ; for the dollars and half dollars came in fast, and the more the dollars and half dollars came in, the harder the cunning priests worked, and made the image wink. Remember that it was a very profitable business ; the priest managed the eyes, the image winked ; there came the dollars and half dollars in showers, then all was right !

Seriously speaking, was it *possible*, this miracle at Rimini ? No ; for God has forbidden images of any creature in heaven above or in the earth beneath ; would God perform a miracle in one of these banned images, and thus encourage that worship against which He himself has set his seal ?

But we have another miracle—a miracle of few months ago, in France—*new* France ! the miracle of *La Salette*. Be not astonished to hear a miracle from France. France to-day, is more than ever the land of miracles, both political and religious. She now does good penance for her past republican follies, by subjecting herself, tied hand and foot, to the little nephew of his uncle, which is really more than an ordinary miracle ; and in order to compensate Christianity for her Voltarian infidelity, she is now performing miracles for Mary's sake, to the edification of Romish Catholics, and to the confusion of Protestants.

Near Grenoble the Virgin Mary appeared to two country boys. I observe only as a secondary remark, that the miracles of the Virgin Mary, especially at the present time,

are all performed through and on ignorant peasants, blind boys, and weak-minded women. It is said in answer that there is more faith and simplicity; yes, and also more stupidity in the service, and for the benefit of the cunning clergy. It is then a fact, that in our age the Virgin seems to fear the demagogue and atheistical contact of chemistry, and that she prefers to work miracles among onions and radishes rather than among electric batteries; and that she likes better to converse with peasantry, and children, and maidens, rather than with citizens, and men, particularly learned men. But this is only an observation of mine, which I make *en passant*. To return to the fact—the Virgin stood over a fountain of good, clear water, which, as she stood over it, of course became dry immediately. She was in the form of a grave matron, with her arms on her knees, and her face on her hands. She looked sadly, and appeared in all her demeanor very poor, and very desolate. She spoke to the boys in very good French to this effect,—“I appear to you in order to reproach the French nation because they do not observe the Sabbath-day, because they blaspheme the name of my Son, and because they eat roast beef on Fridays.” Observe the circumstances; she spoke good French; but the boys only understood their own *patois*; and thus when she mentioned the word potatoes in pure French, *pommes de terre*, they asked what she meant, and she explained it in their *patois*. Better have inspired the boys with an understanding of correct French; but this is a little circumstance. Better also had the Virgin appeared seventy years before, and warned France from crime! Certainly it is no great display of zeal for the glory of her Son to await seventy years of sins. If she is now pained for these most Christian French desecrations, with a little more logic, ought she to have been pained seventy years ago, and thus have prevented the wickedness that has prevailed in France during that period.

What I wish to observe especially, is, that this miracle is against the Word of God. You remember well, that when the rich man, recorded in Luke xvi., prayed Abraham to send Lazarus to his father's house to testify unto his brethren; Abraham said unto him, “They have Moses and prophets: let them hear them.” And he said, “Nay, father

Abraham: but if one went unto them from the dead, they will repent." And he said unto him, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." Therefore, according to the Scripture, no supernatural appearances are required to cause the observance of God's commandments, when God's Word suffices for that end.

The French people have the Word of God, especially the New Testament; and if this cannot make the way of salvation clear to them, a vision of an old woman speaking French to two little boys, explaining it in *patois*, can never guide them to salvation. But there was more; the Virgin Mary also exclaimed against Germany and Italy. Virgin Mary what have you to say against Italy? It is a country of infidels! Yes! of infidels towards the Pope, but not towards God. In Italy we have some sinners, and many sins are honored, because popery is dominant in our country; and, if you wish Italy to be a Christian nation, it is necessary that popery be destroyed. Therefore, do not reproach my Italians; and above all, do not perform miracles at Rimini, in support of this bad papal system; then Italy will become a good, pure, Christian nation, when Popes shall have disappeared from that country.

But I will shortly conclude. All that I have said of the worship of the Virgin is applicable to that of Saints. I have but to add that the worship of Saints is our best inheritance from the Pagan. They had their gods, as Papists have their Saints; Gods and Saints, tutelaries, advocates, patrons, vials, rurals, campals; Saints for every street of the town and every corner of the country. Speaking generally, the worship of Saints is forbidden by the two first precepts of the decalogue; and it was introduced into Christianity only by the false enthusiasm of the converted Pagans. What can Saints do? Mediate? No! no more than the Virgin Mary! The fanatic Cardinal Bellarmino says, they see our necessities *through God*. Wherefore, I subjoin, *go directly* to God. How can they help you? According to the ancient prophecy, their images have eyes, ears, hands, feet, but can use none of these; and then again, I reply, *go directly to God*, through Jesus Christ, your only mediator. What kind of system is this papal Church? What a chain of ab-

surdities, but all profitable for the superstition of the people, and the pockets of the priests. Not satisfied with Christ, Papists have the Virgin Mary as Co-mediator; nor yet content, they create some millions of sub-mediators to increase the strength of their supplications to God. No, no, instead, you decrease it. To prove the effect of medical springs, the water must be drunk directly from the fountain, if it pass from bottle to bottle, it loses all its power. So in your case. You pray to Saints, Angels, Mary, to carry your demands to Christ: no, no, go directly to Christ; your way is too long, you lose on it your faith, and Christ becomes a secondary object of your worship.

But to support the unscriptural worship of Saints, the Papists have, like the Pagans, Saints everywhere, for all human exigencies: Saint Barbara for thunder and lightning, Saint Anthony the Abbot for fire, Saint John Nepomucenus for water, Saint Emydicus against the earthquake, Saint Anthony of Padua for the recovery of stolen or lost goods, Saint Apollonia for tooth-ache, Saint Lucie for diseases of the eye, Saint Blasius for sore throat, Saint Agatha for sore breast, Saint Maurus for sores in the legs, Saint Liberius for sore loins, Saints Pascal and Nicholas for helping a young lady to make a good match, Saints Denis and Lazaro for women in a delicate state, Saint Roch for pestilence, Saint Dominick Sorian for bites of snakes, St. Peter Crysologus for mad-dogs, and so on; there is no pain, trouble, or danger, that has not its particular Saint, who is applied to, paid, (or rather his priests are,) for his services, and *nothing* is obtained. In conclusion, if there was not a perpetual benefit for the clergy, believe me, we would have no more Saints at the present time. As the spiritual worship of Christ was incompatible with the greedy ambition of the Papal clergy, and the increasing epicurism of degraded Christians; so the Popish priests adopted the Pagan worship, with a condition exacted from the flocks, that when the Transubstantiated Church would satisfy all their senses, by flowers, incense, music, draperies, and theatrical display, and would help their inordinate lives to be saved, notwithstanding the actuality of their sins, by means of priestly absolutions, and Saints' mediation; for their part they would pay a little money to the Church, and a blind

reverence to the priests, as a just compensation for such an independence. And thus the agreement was made. Therefore it is right to conclude, that in origin, in manner, in effects, the worship of Saints is truly Pagan, worse and worse than that of the heathens. And let me conclude again to the Papists; is there no longer any Christ? If Christ is for us, why do you recur to other mediators? Purify your hearts of all exterior profanities, come in spirit and truth to ask of God everything you need, for daily bread, and eternal salvation; ask Him in the name of Jesus, and Jesus will be a liar if you do not receive your requests, without the mediation of Mary and Saints.

And here comes the last topic of this Lecture as previously promised, namely, to speak more especially about St. Patrick. I don't give to him this little preference as patron Saint of a people scattered over all this New World from their native Ireland, but only to refute some errors in his regard, which make the Irishman hostile to their true improvement. The present Irish Catholic priests propose to the people's belief that St. Patrick was the champion of Rome, and the founder of the actual Irish bigotry. Lies! To the patriotic, reasonable, good Irishman I will say, St. Patrick was never sent to Ireland by any Pope—he went, under God, of his own accord. If Palladius was there by order of Pope Celestinus, Palladius did very little there, and St. Patrick is, indeed, the apostle of Ireland. But, what kind of Church did he establish in that island? Deny it who can; he established a Church independent of Rome. Yes, independent of Rome. Disciples of Patrick scattered themselves abroad, and established many churches in Germany and France. What Churches? Churches on the model of their great apostle and father in Christ, Saint Patrick, namely, independent from Rome. Not only had they their own discipline and form, but also their own opinion, according to the primitive Christianity, but opposed to the then altered maxims and practices of Rome. So we find in A. D. 602 the Irish Columbanus ordered to leave France by a Council, to which he wrote pleading for liberty of conscience. So we find the papist Boniface opposing in Germany the great Irish Clement for being a Bishop according to St. Paul, but not to the Romish weakness.

Five centuries after the time of Saint Patrick, Saint Bernard, with his usual fanaticism, reproached the Irish for being Pagans unconnected with Rome—and why? Especially because every little town, every small community, had its independent bishop; and that practice which was the practice of early Christianity, was called by the Saint in his pious rage, a pure Paganism, and the Irishmen pagans, because they maintained as true children of Patrick the independence of their Church! Irishmen must be proud of this title granted to them by the Romish bard; but they also must recollect that to be true children of Patrick, the first requisite is independence from Rome. What kind of Irishmen are they now? In the Papal bombastic praises they are called the best Catholics of modern times. Well; but what means it to be the best Catholics in the Popish system? It means to be the worst Pagans ever heard of. So that when Irishmen, through the preaching of their glorious Patrick, were true and pure Christians, they were called Pagans because independent from Rome; now that they are the slaves of Rome, and are truly Pagans, Rome calls them bombastically the best among all Catholics!!

The first indication of Irish slavery to Rome was in the time of Gilbert, bishop of Limerick, who, instigated by Anselm, archbishop of Canterbury in England, endeavored to deprive the Irish Churches of their independence, absorbing it into obedience to Rome; and yet he failed, because these Irish were noble Christians. Yes, Irishmen, your ancestors never were slaves of Rome until English policy aiding Romish presumption fastened the yoke upon your necks. And Pascal II., Pope of Rome, rewarded Gilbert, bishop of Limerick, for his good services by making him the Pope's "Legate of all Ireland." This is a fact to be pointed to for the instruction of all free people. As I said before, Gilbert failed in his attempts against the independence of the Irish Church, notwithstanding the Pope's promoting him to the highest dignity ever enjoyed by any over his native country. What does it signify? That Rome considers her cause as gained when she can find a prominent man to speak in favor of her pretensions in any hostile country; that for Rome the victory is certain

when she can introduce herself even among hostile nations ; that for Rome the truly hard work is the beginning ; but, once spoken out in her behalf, the question is only one of time and opportunity, and at last her claims will be admitted. Before Gilbert's intrigues, Ireland was entirely free ; what she is now all know. Americans, do not lose the lesson !

A little after, St. Malachy, bishop of Armagh, ambitious for his See, desiring to be metropolitan, bent on the arch-episcopal *pallium*, asked the Pope for this honor for himself and Cashel, and Innocent II. was kind towards him on condition of recognizing the supremacy of the Roman See. Accordingly Malachy convened a Council in Innispatrick, in the year 1148 ; and it was in that Council that the Irish Clergy, oblivious of its noble origin, suicided their own independence, sacrificing their free mother, and holy daughter of Patrick, upon the altar of the man of sin. Meanwhile both Malachy and Innocent died under the right judgment of God, provoked by their unchristian attempts ; but as Papacy does not change for the death of Popes, so Eugenius III. sent to Ireland not two, but four *palliums*, for Armagh, Cashel, Dublin and Tuam, as the price of their treason, and as a perpetual reward for their united efforts to enslave Ireland. Lastly came Henry II. of England, who wished to subjugate the island. One Breakspere, a friend of Barbarossa, and butcher of Italy, then Pope, offered himself to satisfy the ambitious Plantagenet, and so Adrian IV., Pope of Rome, gave to Henry II., King of England, the title of Lord of Ireland, on condition of his paying, as tribute to Saint Peter, one penny weekly for each house in Ireland.

Irishmen, in loving Rome, are you the "sons of Saint Patrick?" No ! The puppets of Gilbert, Malachy, Henry II., your enslaver, and Adrian IV. of execrated memory. What have you to glory for in your slavery ? I speak in a religious way ; what have you gained in losing your liberties for Romish yoke ? Catholic idolatry, and heathen superstition. Nothing is to be found of St. Patrick's inheritance among the present Popish myrmidons. Looking on Ireland, you can discover everywhere the gross fanaticism of the people towards the Virgin Mary. But was St. Patrick a worshipper

of Mary? Never; not in the least degree. A glorious hymn remains as composed by him the day previous to his great controversy before the Irish prince, but not a word in it to Mary; all his beautiful aspirations, all his warm affections, all his victorious hopes are to and from Christ alone. St. Patrick was too well acquainted with the primitive purity of Christendom to indulge in such idolatric practices. And the Church of Rome itself when praising him for his devotional feeling, excludes the idea that he was a worshipper of the Virgin Mary. Hear what is said about him in the Roman Breviary, "he was wont to repeat daily the whole Psalter, together with the Canticles, and two hundred hymns and prayers; three hundred times on each day to worship God upon his knees, and in each canonical hour of the day he used to sign himself one hundred times with the sign of the cross. Dividing the night into three portions, he spent the first in running through one hundred Psalms, and in two hundred genuflexions; the second in running through the other fifty Psalms, immersed in cold water, and with his heart, eyes, and hands raised to heaven; he yielded the third part to a short sleep upon a hard stone." All this is infallibly correct, because approved as correct by three infallible Bulls of Pius V., Clement VIII., Urban VIII. Now, where in all those exercises of Patrick is the worship of the Virgin Mary? Do not say, perhaps among the hymns, and canticles, and prayers were some in honor of the Virgin Mary; because history is ready to prove that the first effort to introduce Mary into the "Office," that is to say, into the prayers of the Church and Clergy, was only in the tenth century. Then, I repeat, where is the Virgin Mary in Patrick's devotions? God, and God always, and God alone was the beginning and the end of all his worship; thus showing himself a worthy Apostle of Christ who came on earth to promote the glory of his Eternal Father. Therefore they are not the children of St. Patrick, all those Irishmen who believe they have forced heaven, because they grasp some hem of the petticoat of its door-keeper. No, no. Christ is the way, and the door, enter through him, as Patrick did, and you will be saved.

More! I will show to the Irishmen, how they have been deceived by their priests in the name of the Pope and his

Church on the subject of their St. Patrick. It was little for this Papal system to have changed the pure Irish faith into a material devotion, without making of the Irishmen the most credulous and superstitious people on earth. The point at issue will prove this assertion, and my conclusion then will come very naturally, that Irishmen will never be more the people of St. Patrick, while they live on and with such superstitions. I shall prove in another Lecture what is St. Patrick's Purgatory, namely the grossest superstition in the world, and I restrain my observations to the previous quotation.

I have made a little computation about the daily exercises of St. Patrick, to this effect, viz., if the priests lie about the facts, what will they do in regard to the doctrines? One hundred and fifty Psalms, at five minutes each, make twelve and a half hours. For the Canticles, one hour at the least. Two hundred prayers, one minute each, three hours and twenty minutes. Two hundred hymns, the same time. Three hundred kneelings, three per minute, one hour and forty minutes. Seven hundred signs of the cross, at seventeen per minute, say forty minutes. Total twenty-two and a half hours. Allow one hour and a half for the little rest, he is said to have taken, and the twenty-four hours are consumed. The computation is taken from the statements of the Roman Breviary. Where is then the time left him to preach? Where is the time for him to plant three hundred and sixty-five Churches, to choose and place for their ministry three hundred and sixty-five Bishops, and three thousand Presbyters, as it is related in his histories? - Again, we are told he toiled with his hands to obtain a living. Where was the time left to do this? What then is the claim of St. Patrick to the Irish gratitude? He worked hard to secure the civilization and conversion of Irishmen; this is the first merit of St. Patrick, *not* to have employed himself in the useless way ascribed to him. If arithmetic and reason be true, your priests are liars, and purposely mistake St. Patrick for the benefit of the Pope. Therefore, part yourselves from them: like the brothers of Berea, control your priests by the Word of God; then will you no longer be blind and miserable slaves of Popish delusions; but true sons of your great and glorious Saint Patrick.

Do not think that I am eager against you ; no, my eagerness is only against the system, which blinds you, and enslaves all Catholics everywhere. With all the popish Saints, and all papal Mariolatry, there will never be a true Christianity. The spirit of Christian freedom cannot flow from creatures, but from God alone ; and Christ is God. Do not disgrace your Redeemer, your Mediator, your loving and all-powerful Jesus. He made the Saints, and He does not need any Saints' mediation to help us in our necessities.

Oh Christ, we believe Thee, help our incredulity ! Without Thee, our heart is as nature without the sun, our soul is as arid as the earth without water. Descend, oh Christ ! with Thy grace, and visit Thy vineyard ; and grant to it to make holy grapes for the eternal banquet of Thy celestial nuptials. Oh Christ, make us forgetful of any other name but Thine ! Jesus, sweet name to the lips, sweeter to the heart ! May it be my invocation during life, my hope and my comfort in the hour of death, my joy, my glory, my crown forever and ever in Heaven !

LECTURE VII.

THE PAPAL SYSTEM AND ITS INTOLERANCE.

HAVING two promises to fulfil, before arriving directly at my subject, I will, this evening, speak on the papal Court, and papal supremacy in its temporal kingdom, which indeed, make a part of its intolerance; but the strongest feature of its intolerance, both in execution and effect, will be presented when I come to speak of the Inquisition.

[The Lecturer spoke thus in Italian:]

What has Italy received from the Popes? Pio Nono, in one of his consistorial allocutions answers, "her true glory, her purest and most undefiled grandeur, her most envied happiness; without Popes Italy would be an obscure and despised name, Italians nothing, the nation unimportant in Christendom."

But, put the question to *Italians*, and what do they answer? That the misery of Italy is due to the Popes; that the shame of Italy has sprung up under the dominion of the Popes: that the curses of heaven for her bigotry and superstition are drawn down to punish her for her support of that fatal domination; that popery is her disgrace; popery her calamity.*

The pestilence remains not at home with unhappy Italy, for Popes pretend to a right to intermeddle, even in the tem-

* What has Italy from Popes? Her noblest history is not that of papal Rome. Florence and Venice, Genoa and Milan, are the brightest gems of the crown of Italy. When papal Rome destroyed all relics of Italian liberty, she seemed to make her own light shine over all Italy, but it was a fictitious one; it was the light of the funeral taper over the grave of the murdered Queen. The only ray of her glory was when Arnold, Rienzi, Porcari, tried to overturn the fatal domination of the Pope.

poral affairs of all the world ; and thus it returns to our country augmented ; foreign armies are poured in upon us from all parts of Europe, and our fields are ensanguined, not only with barbaric, but also with native blood, shed to sustain the hateful pretensions of the Pope. The wars of the Imperial succession, the discords of the Guelph and Ghibeline, the successive invasions of Spain, France and Austria ; those are the sanguinary dramas of which Italy has been made the stage, under the management of her Pontiffs. Crowns have been distributed by the Priest-king, purchased by Italian suffering, Italian slavery, Italian blood ; and until Popes in both their aspects, spiritual and temporal, those double-headed monsters, those modern Januses, whose temples are thrown open only that war and the blood-hounds of death may be let loose upon the world ; until they cease to be, Italy ceases not to suffer ; her first effort must be to dethrone all Popery, to lay it forever in the dust. There is a simple proportion, mathematical, infallibly so ; the more firmly established the authority of the Pope, the more deeply rooted the slavery of the people.*

This wretched Pope the head, and he himself the slave of popery ! Supported by the bayonets of foreign tyrants, his spiritual power is at their mercy ; he secures their friendship and betrays his country. Oh, my countrymen ! in early times it was not so. Ambrogio, Bishop without armies, when the Emperor Theodosius would enter the Church, stood at the gate and said, " Out ! blood shall not go into the temple of God ! " Leo the great, no Pope, no Prince, but armed with all the sublime simplicity of a Bishop of Christ, stood between the conquerer Attila and the gate of Rome, and cried, " Off ! Thou, barbarian, shalt not enter there ! " Ah ! in those days there were no Prelates, no Cardinals, no sceptre, no triple-crown. Then was the Bishop of Rome the shield of the ancient city, and never would a barbarian foot have defiled her streets, had there not been Popes to call them thither.

* Here the Lecturer repeated his former observation on the futility of saying that the temporal or spiritual power could either exist apart from the other ; each had weapons whereby to regain the other ; this enlightened Italians well knew, and sought the annihilation of both.

"To-day," cry all good Catholics, "a saint, an angel, is the protector of Italy—of Europe—and that angel is Pio Nono! The meek representative of Jesus Christ, an angel created by God in an ecstasy of love; an angel according to the heart of God; restored by God for the happiness of the human race." Oh, such an angel, heaven defend us from! Ask the Italians, and hear what they call Pio Nono! The Judas of Italy, the evil genius who placed his country bound in the hands of the Austrian vampire! The incarnation of all tyranny; for wherever a heart beats for nationality and freedom, the Pope is there to stifle that heart.

And Papacy was always the same. The fault is not of the man, but of the system; Pius is bad only as a Pope; so were the others. The Poles waged a great and generous war to reconquer their trodden-down freedom, to re-collect the scattered members of their kingdom, torn apart by the assassin treaty of Vienna. They fought against the hordes of Russia, and then Gregory XVI., Pope of Rome, *cursed* Poland, and *blessed* the Czar! The heroes of Hungary rose to shake off the yoke of Austria, and in a war like that sung by the ancient poets, a fight of giants against demons, opposed the clouds of their oppressors, threatening to exterminate their Russian allies; and Pius IX., Pope of Rome, *cursed* Hungary, and *blessed* Austria! When the Italians, with the ardor of their skies and their volcanoes, sprung to arms against the perjured house of Hapsburg, Pius IX., Pope of Rome, *cursed* the Italians, and *blessed* the house of Hapsburg!

Papacy cannot change. To think so is a delusion. There are oaths against it. The oath of the Cardinals is, that they will never suffer the alienation of any part of the Roman States, but maintain the integrity of the Papal supremacy everywhere. The oath of the Pope is, that he will transmit, integral in form and extent, the dominion and the authority he has received; those are the true enemies of all liberty, and all human progress. Popedom can never do anything for the unity and independence of Italy—it is wholly impossible. I will ask, not foreign Catholics, but my Italians—which will you have? To leave Italy free from barbarians, independent, prosperous, glorious, a terror to her enemies, a strong and faithful friend to her allies, there must

be no Popes. I, who know—I, who have spoken for my country—I, who have been honored in fighting for my country—in being exiled for my country—I, who was so long the dupe of Popery, the unconscious instrument of that power of Satan, but who heard in England the voice of God, and who am now free and independent—I pronounce myself for the total destruction of the Popedom, for the disappearance of Papacy. There is but one alternative—no Pope, or no Italy.

[The Lecturer now spoke in English.]

As a king, the Pope has a very fine and large court. The only proper question, then, is—had Peter, supposing him to have been the Vicar of Christ, a court? But the priests of Rome always exclaim, “no! Peter had no use for a kingdom and a court, but it is otherwise to-day!” Very well! The divine Saviour did not permit these to his apostles, but he does to the Pope; what was *then* a shame is *now* a necessity! If so, let me say again and again that the papal Rome is not at all a Church, but a skilful religious-political system. The true Church cannot change; what it was in the beginning it must be forever. If Christ instituted a Church without a court, and if to-day the so-called head of the Church has a court, his *soi-disant* Church is no less and no more than an engine of human passions, to carry blindness, misery, and slavery among the deceived nations.

Many Roman Catholics will be found to say, “If the Pope, as the Priest-king, and the princely successor of Christ, did no more than build the Vatican, the Vatican alone suffices to glorify Pope and Popery.” The Vatican alone! Under the ancient pagan Roman emperors, there were buildings far outstripping the Vatican. The mere relics of the Coliseum are twice greater and nobler than all the Vatican. Nero’s palace of gold beat the Vatican all hollow. What is the Vatican? It was built with tears and blood—at the expense of pure Christianity through all the world! Can it compensate Italy for her blindness and slavery? Can it compensate the Italians for the want of their unity and their nationality? for the imprisonment of Galileo and Giannone? for the Inquisition? The Vatican! Americans, do you know where it stands, and by what buildings it is surrounded? At Rome, in the front of the-

great square of Saint Peter, is the Church of Saint Peter, heathenishly called the Basilica of the Vatican, certainly the finest and largest in the modern Roman style, and the most gorgeously ornamented, for the purpose to deceive more easily the people. On the right stands the palace of the Vatican, beautified with all that the inventive genius of the Italians has created, of whatever is most luxurious, and of most exquisite delicacy; and where the poor Vicar of Christ lives king-wise at the cost of the people. On the left stands the building of the Inquisition, with its fine and rich apartments for the inquisitors, and its cells, prisons, racks, ovens, pit-falls, living-tombs, for the destruction of the people. When you, as foreigners, exceedingly admire the beauties collected together in the pagan-papal Basilica, and praise the collection of antiquities displayed in the annexed Museum, you do not know that on your right hand the Pope is drinking his costly wines, laughing at the buffooneries of his courtiers; while at the same time on your left hand, some hundred citizens, in chains and despair, quaff the bitter cup of early death!

Yes, the Vatican is a very magnificent residence; but I ask also for morality, not to disgrace the head of a Catholic Church. Then only as Christians you can extol it. Our journey through all those corridors, porticos, squares, saloons, rooms, cabinets, would be too long and too fatiguing for the present; so I prefer to take only a walk along the Vatican gardens. Come down with me into these smiling, these most beautiful gardens, in which you breathe such an air of voluptuousness that you begin to be in doubt, whether you are not in those of Paphos or Cytherea. And to increase your doubts, at the end of the first alley behold a statue of Venus, as fine, as lascivious, certainly to please the tastes of the Vicar of Christ, to purify the heart of the viceroy of God, to inspire the thoughts of the head of the Church. That Venus is not without significance! Proceed a little more, and in the middle of an orange-grove, near the romantic murmur of a hundred fountains, you meet a sort of summer-house for Papal retreat. Let us enter this pavilion, which surpasses in richness the more modern form of its brother at the Quirinal, although used for the same secret purposes. See how elegantly it is adorned for female taste!

What fragrance we breathe in that priestly recess, surrounded on every side with luxuriant flowers! We go to the apartments. Ah! you start on a sudden; your modesty is shocked! Everywhere bas-reliefs, statuettes, groups of Venuses and Cupids, and pagan lovers of the most lascivious and bewitching forms, are the first objects that strike your eyes. This must surely be one of the ancient temples of Venus. No, no; undeceive yourself. The ancients were more chaste, more modest. This pavilion is the place where the so-called *God on earth* spends his leisure hours with the beauties of Rome, and with the imported *belles* from all the Catholic world. Into this sanctuary no man is admitted! When a man is a God, he must have also his mysteries! Remember that. To group the pictures, here we have the Vatican Basilica, where men eat their God, manufactured and transubstantiated by the Pope; we have the Vatican Palace, where men worship the Pope as God himself, notwithstanding he may eat, and drink, and rest, and act as a Pope; we have finally the Vatican Inquisition, where men are tortured, scourged, chained, burned, murdered to the greater glory of God by order of the Pope. This is the Vatican! Thank now the Popes, and magnify them for such a building!

I have often fancied to myself St. Peter (supposing he ever was at Rome, which he never was) coming again to life, and wishing to find his successor, as the Romanists term the Pope. St. Peter, a poor, humble man, clad in a fisherman's dress, accosts a passer-by, and respectfully asks, "Sir, would be so obliging as to tell me where I can find my successor?" The citizen stares at him, sees the meanness of his attire, and the humility of his aspect, turns on his heel, and walks off, crying, "my good fellow, I know neither you, nor your successor." Peter says to himself, "I was a fisherman; no doubt I will find my successor on the border of the river, fishing;" so he walks along the river's side, but finds nothing like his successor. He next reasons with himself, "my mission was to preach the Gospel to every creature, therefore I shall meet my successor in some of the squares speaking and explaining the Word of God," and accordingly he searches all the squares of Rome, but there is no trace of his successor preaching the Gospel. Then he bethinks

him, "I was in the Mamertine prison here," (as the Roman Catholics say he was,) "very probably I will find my successor in prison." He tries all the prisons; he finds in prison many hundreds and thousands of Christians confined by the order of his successor, but he don't find his successor in prison. Well then, where is he? At last the Saint meets a friend who, speaking his own language, whispers into his ear cautiously, "If you want to find your successor, go to the Vatican."

Without sandals, poor, miserable in attire, without any clerical etiquette, St. Peter enters through the great door of the Vatican, guarded by two Swiss guards with halberds in their hands. He shortens himself, passing before them, and poorly, poorly he ascends the grand staircase, and meets a number of dragoons with great, long swords, who, most likely, look very fiercely at him, take him by the shoulder, and, for all his remonstrances, thrust him out, saying, "go! off with you!" After so rough a compliment, the unfortunate Peter, more fearful than ever, dares to advance to the servants' room; they laugh to him, as they are all richly dressed in violet, in scarlet, in crimson; to mock the man they send him to the noble guards, and from them to the knights and chamberlains, and from these to the Prelates of all dresses and denominations, and from these to the steward; and having obtained a very special license from the *Major Domo*, he at last enters the Chamber of the Pope himself. Under a great canopy of red velvet and gold, richly dressed, especially in the *stole* embroidered with gold, and emblazoned with the Holy Ghost and his own armorials, he sees a man, and an officious minister immediately suggests to him, "kneel before the successor of Saint Peter, and kiss the toe of his foot!" What is St. Peter's surprise! But he must kneel, and kiss the toe, else he is suspected as an enemy, and cast into prison. Surely St. Peter would say, "this is not *my* successor, this is not what I was; this is the *Pontifex Maximus* of ancient Rome! this is Nero or Tiberius!" And crying he was deceived, he would fly from Pius IX. as from a devil.

It is said in the Holy Writ that people are as their Priests; and the ancient poet sung, "*Regis ab exemplo totus componitur orbis*," the whole world is arranged by the

king's example ; so that you will be by no means astonished to find that all dignitaries and functionaries of the Papal court, are as far distant and vitiated from their apostolic origin as the Pope himself. And as there is not there any apostolic origin at all, you will easily agree with me that they are perfectly according to their model, that is to say, the pagan court of the Roman Emperors. My time is too limited to be able to speak about the proudness and wickedness of these Papal courtiers ; but I cannot abstain from speaking of Cardinals, not only because they enjoy the first rank in the Popish courts, but also because Americans from time to time were, and now especially more and more are, menaced with the great honor of having one among them. What are Cardinals ? I answered that question when in another Lecture I decisively said, they are laymen ; laymen, although in name, in order, in dress, in office of priests. The Cardinal's dignity is not for the Church, but for the Court. This is not an ecclesiastical ministry when it can be performed even by laymen. At all events, they are not the successors of the Apostles. Pope Paul V. fixed their number at seventy, in remembrance of the seventy disciples of Christ. Those seventy, according to the Popish authorities, in their origin were only seven deacons, created by Pope Everistus, for distributing the alms among the poor in the different quarters of Rome, then called *Diaconi Regionarii*. Gregory the Great increased that number to seventy, all deacons, with the same faculties. Thus, in their purest ecclesiastical origin, the Cardinals were merely for temporal purposes, so that I am right when I say they are laymen. And it is not to be objected that, being deacons, they were ecclesiastics even in their origin. Deacon does not always imply the priestly character. In the best scriptural language, it is only a temporal function, preparing youth for the ecclesiastical ministry, but not a ministry in itself. In the Church of Rome the indelible character of her deacons, is a modern invention ; and, nevertheless, we find in the Romish Church several princes and kings enjoying the privilege of being deacons, although regularly married, and laymen *in toto*. Therefore I can conclude, that though the dignity of Cardinal is derived from Everistus's deacons, as a layman can be a deacon, so the Cardinalship

remains what I defined it,—“a lay dignity for the court's sake.” But it is better to search for the origin of the name and the office of the sacred College among Pagans. In the court of the Pagan Emperors, the first and greatest officers were called *Cardinals*. Now as the Bishop of Rome assumed from the Pagan Emperors his favorite title of *Pontifex Maximus*, so from the same source he gave to his counsellors and courtiers the name of *Cardinals*. The Bishop of Rome (you will remember this from another Lecture,) had the Romish curates as counsellors; but when he became a Pagan king, the curates, or priests, disappeared, to give place to the Cardinals, who then became a mere laical dignity. If you have not yet forgotten that many and many among Cardinals (being Cardinals, exercising Cardinals' offices, living as Cardinals, honored as Cardinals, Cardinals in name, in dress, in employments, in papal hopes) were totally laymen, you will conclude again and again that the Cardinalship is not an ecclesiastical dignity, but a laical one. And as laymen I would admit some palliation for their luxury; but as they persist that they are ecclesiastics, then, if the pomp and splendor of the court is a real crime for the Pope, their master, so their display in that court is also criminal. They are the successors of Christ's disciples! therefore they must be humble, meek, poor, as were the disciples of old; only, according to the age, they enjoy a few privileges! We are more educated, more civilized than the first Christians were; therefore we lodge our Cardinals, representatives of the disciples, in very fine large palaces, at least in very fine apartments. I know some of those apartments, especially those of Cardinal Tosti, which have floors in mosaic of ebony, ivory, and pearl, beautifully wrought. Permit me to say that in your America, you have no such workmanship; it is especially produced in two towns of Italy, Florence and Rome. All the other objects are in marble, fine stones, gold, painting, and statuary. Such is the little apartment of one among the successors of fishermen. Gregory XVI. (and to say him is to say all) never would enter the apartment, “because,” he used to say, “it is too much luxury.” But it is not the only one among Cardinals! There are knights, servants, liveries, and horses; but that is nothing; four horses are necessary for the successors of the

disciples. Then, the coach! You have fine coaches in New York; sometimes I ask what this or that coach cost, and I am told "seven hundred dollars," or, "eight hundred dollars," and I say, it's a very good coach, and very cheap. But what do you think the coach of Cardinal Tosti, at Rome, cost? In his time it was the best in the city, but from 1837 I saw many twice as beautiful; Cardinal Tosti's coach, my friends, cost twelve thousand dollars. The humble successors of the disciples of Christ must have for their comfort, some simple curricule; twelve thousand dollars are not too much for the taste of such a discipleship!!

Now, to sustain such expenditure what must they do? We in the Roman States can answer; they rob everywhere and in every manner, especially Roman subjects, when they are Presidents, Governors, and Legates. The Cardinal's rent, called the *Cardinal's dish*, is nothing to their other emoluments. To quote an example, Cardinal Lambruschini from his Cardinal's dish had only three thousand dollars, while his annual receipts were no less than twenty-four thousand dollars. Employments, Benefits, Pensions, Abbeys, Protectorates, Gifts, Casualties, all are devoted to them, to support them in these foolish and pagan expenses. I will also speak of Cardinal Antonelli, because some of my people believe him to be a son of General Antonelli, who was a man of high and good family, and, what is best, an Italian man. The Freeman's Journal says that Cardinal Antonelli is one of the noblest specimens of the Sacred College of Cardinals, so that I am doubly in my argument, speaking of him. Now I do not detract from an individual because of the humility of his origin; but sometimes, in Italy, as, I suppose elsewhere, to belong to *certain families*, is an exceedingly suspicious circumstance; as to a family of *banditti*. His grand-mother belonged to banditti; she used to appear on the high road with two large pistols and a knife; his very father was also one among the worst gang of banditti, living between Rome and Naples, from Sonnino; he being the receiver of goods, plundered on the roads, so that, under the French government, he was condemned to be hung. He fled to Naples, enlisted in the army of Fra Diavolo, or Brother Devil, and afterwards received a pardon and reward from the Pope. Thus, Cardinal Antonelli's first

cousin is the celebrated robber Gasparone, condemned by special amnesty to the galleys for life in Civita Vecchia. He is very fond of his family, he has not mistaken his family; he is always faithful to the history of his family, he is, in plain words, in his political way the greatest assassin and robber of the Roman States; and this man is the chief adviser and prime Minister in the cabinet of Rome. In another Lecture you became acquainted with him as Governor of Viterbo and Macerata, and also as treasurer, so that I save time speaking about his prejudices, immoralities, and robberies: the only thing I wish to be understood is his sanguinary nature, concealed under a meek countenance, and which cost the Romans many thousand fellow countrymen exiled or imprisoned, and several hundred hanged, and shot; all his policy being that of the *Banditti*. Such is the Court of the Vicar of Christ, such are the men who support his Popedom.

It may be well to notice a distinction in terms: by *Popedom* is especially meant the temporal power of the Pope in his own States; by *Papacy* the pontifical supremacy; *Poperly* means the superstitions of the system; *Papacy* is double, being the supremacy in things spiritual and temporal—over all the world.

What is the supremacy in things temporal? That the Pope, like salt, must enter everywhere. Without salt there can be no soup, and without the Pope nothing can be properly done. Thus he claims at once the right to create, to choose, to crown Emperors, Kings, and especially the Princes of Italy. In ancient times the Pope had a pretension, (which is not yet vanished,) to the power of dispossessing Kings of their Kingdoms.

Here I will dwell a moment. In America and many other places, we, Italians, are called revolutionists, because we are always against our despotic Kings. My more particular answer will be given in a subsequent lecture, but, now, I will simply ask, who taught us to be revolutionists? From whom came the first theory and doctrine of rebellion? Who first canonized and sanctified rebellion? The Pope, in pretending to give subjects a dispensation from their oath to their Prince! This is a Canon in the Canon Law, namely, that the Pope can and must dispossess Kings, but that

they cannot be expelled from their kingdom, nor be killed except by those appointed especially by the Pope himself for that purpose : the Pope alone being the King of Kings, and Lord of Lords. This right to dispossess and kill is clearly granted to him by the Canon Law ; nobody can deny it.

The Canon Law enters everywhere with horrible and unchristian audacity. I could give hundreds of instances but must confine myself to three or four ; for example Ecclesiastical Tribunals, Ecclesiastical Patrimonies or Revenues, and the Ecclesiastical *Concordats*.

The ecclesiastical tribunal is such a thing as, in America, you have no idea of, because, in America, all are equal before the law. This is the great privilege of a free country, that there is no immunity, no distinction, laymen and priests being equal before the law. But, what is the case where papacy is dominant ? Priests have their own privileges ; and, first of all, their ecclesiastical tribunal, so that no layman can summon a priest or compel him to present himself before a lay judge. If you have a quarrel with a priest, or a claim against a priest, if a priest have robbed you, insulted you in your honor, you must cite him before a priest ; the procedure and the advocate must be ecclesiastical, and you must receive, and, as well as you can, be content with an ecclesiastical sentence.

Besides, there are also personal, local, and real immunities. Personal, namely, the person of a clergyman cannot be touched ; if you touch a priest, with a bad intention, you are excommunicated ; however, I don't dwell on that ; it is a small thing ; excommunication in our wise age, when the charms of papacy are daily declining, never deprives a man of his good appetite. By this personal immunity a priest cannot be imprisoned, even *in flagrante*, without a previous license from the Bishop ; and also cannot be condemned without the interference of the ecclesiastic authority. The priests being sacred and intangible persons, they can slap, whip, kick out their flocks, with a claim to respect, and to be kissed on their hands and their feet ; but, alas, if any one dare to resist, or return box for box, then sacrileges and excommunications flow from the holy lips, as hail in summer. There is local immunity, that namely, of churches, monasteries, and such privileged places, so that, if a robber,

assassin, murderer, take refuge in one of these places, the policeman cannot follow him, nor human justice do anything against him. There have been many thousands of instances where the murderer was put, by the sacred inmates, in the way of escaping, and saving himself from justice. The real immunity is that by virtue of which all things belonging to the Church are protected from the hands of a layman, patrimony, rents, goods, moveables ; so that, let a Church be ever so rich, though by spiritual robbery, the State can do nothing to recover these riches towards supporting the public expenses. And if the riches of the Church have cost the poverty of many respectable families, yet nothing can be done to return those properties to their legitimate heirs. I know what the confessors are, especially Jesuits, in that point, towards weak minded bigots, and above all, at the dying bed ; I know that hundreds and thousands of families in such a manner are spoiled of their natural fortunes ; and I know also how cruelly the sacred robbers insult their undeserved poverty, living luxuriously by means of those infamous spoliations. And as we are speaking about the cruelty of those pious pickpockets, holy thieves, very reverend and respectable highwaymen, so cautiously protected by the canon law, let us still further trace the beauties of the canon law by another specimen of commanded cruelties. In the canon law it is said, " If any one be an enemy of the Pope, and be declared such by the Pope, every one must hate and persecute this man." Now, Pius the Ninth has declared me to be his enemy, and, under the blessing of God, I am, and shall be, one of the greatest enemies of this very Pius, and any other Pope, if any one shall succeed him ; and I will do my duty, in Italy, not against the man, but against the authority he has usurped, and the power he possesses. Mark the consequences. Any one who is a very good Catholic, must hate me, and in that way I have nothing to desire ; their hate is as intense as it is general. I have a good mother ; the only thing which so much attaches me to my native country, is my good, strong, and tender mother. In the meantime, the Vicar of Christ will compel my poor mother to hate her exiled distant son. No, no, my dear mother never will hate me, because she knows that I love her, that I am a sincere christian and

honest patriot. No, no, a mother before obeying a cruel law of an inhuman priest, will always remember the law of nature, and the commandment of God, to love her child. And when I tell you this, who can blame me for adding, malediction on the system which compels a mother to hate her son !

Lastly, in this division, about ecclesiastical *Concordats*. To obtain intrusion into other kingdoms the Pope has his *Concordats*, treaties, or understandings with other kings. Christ sent his apostles without scrip, staff, or change of raiment ; and, certainly, also, without *Concordats*, or any need of particular treaties, protocols, conventions, to promulgate the Word of God and inculcate charity and justice among all mankind. Let us see what these *Concordats* are. They furnish the best accusation against Pope and papacy. Once the Pope extended his hand over all princes, in order to make them subject to the Vatican ; but now the princes, in their turn, extend their hands upon the Pope, so that he is become the servant, the slave of princes, and in order to receive, and retain, some few privileges in his primitive usurpations, he has need of a *Concordat*.

But here is a very stringent dilemma. The *Concordat* is an agreement between Pope and Governments. Now, either this agreement is in spiritual matters, or temporal. If it is in spiritual business, to relax and dispense Catholics from faith and practices : then these *Concordats* are sacrilegious. The Church is called the Virgin of Christ ; and therefore she must be whole in all her doctrines and worship, or no more be called the Virgin of Christ. Therefore if the things relaxed and dispensed are substantial to the Church, then, neither the Pope nor Christ himself can dispense from them, because here there shall be a Church no more. If those things are not the substance of the Church, then let governments and people dispense themselves from them without any *Concordat*. In a word, *Concordats* in spiritual concerns are either sacrilegious or useless. If, instead, the *Concordats* are for temporal business, with reference to the Church, as Ecclesiastic properties and revenues, the military service, and so on ; as these belong to the civil authorities, and because the priests must be citizens of the State in which they live ; then, the *Concordats* are an in-

trusion, a spoliation of the right which God granted to all legitimate governments, independently of Priests and Church. Those *Concordats* are really an insult, not only to reason and right, but also to the free teaching of the Church itself. What do we see? By *Concordat*, in France the marriage is not considered legitimate by the blessing of the priest, but merely by the civil ceremony; more a contract than a sacrament; and, by *Concordat* in Piedmont, the marriage is maintained as a sacrament, and that kingdom is threatened with excommunication if it dare to postpone the religious ceremony to the civil one; or, what is worse, to declare the priestly blessing not necessary for the legitimacy of the offspring. Thus, what is a Catholic practice in France by *Concordat*, is a mortal sin in Piedmont; France can be very Christian with the civil marriage; Piedmont, for claiming it, must be excommunicated. And thus the *Concordats* are truly the disgrace of the Church; they are no more nor less than the treaties of commerce and navigation between governments and governments; they impose duties, taxes, retaliations, as well as the bills of finances. The more a King is powerful, the more he menaces to take away from Rome her ancient spoiliations, the less the Pope is rigid and insisting in his *Concordats*. And it is beautiful to see what kind of uniformity practically reigns in the Papal church by means of those *Concordats*, when more or less different conditions and concessions are made to the different governments in the Old and New World—the uniformity of a *bal masqué*, with its thousand capricious and lustful dresses. You can scarcely imagine how arrogant and impertinent the Papacy is in endeavoring to make *Concordats* where it now enjoys the absolute supremacy. Therefore the *Concordats* themselves are a specimen of intolerance, carrying the intolerance of Rome more or less (according to the mutual agreement) into other governments. Such is the result of the unnatural intrusion of the Church into the State; for as an avenger the State puts its hand over the Church. No, no; both must be independent. Where this independence exists, there is no intolerance; intolerance is always the effect of a State-Church. The Church must be only the Church, and so the State. But in order to enjoy such

a real blessing it is necessary that the Church restrain herself to spiritual things alone, to the eternal salvation of souls, and no more. All the other business, called to-day mixed matters, belongs to the State. Let the Church make Christians, and the State make citizens. I do not advocate the peaceful kiss between Church and State, but their mutual independency for the benefit of mankind. And as, generally speaking, the Church is the first to usurp the right of the State, so I have only to say that it is the State's duty to watch the movements of the Church, not to entangle them if merely in spiritual concerns, but to prevent them from invading the other field; preserving in such a manner the blessed independency of both.

Perhaps some will question me, why the Papacy created so many businesses everywhere? And on what basis she claims for her Pope this double and so fatal supremacy? We are, from the *glossarium*, the Canon Law, the Pope himself, and from some eminent writers, as Fagnani, Zabarella, Bellarmino, full of answers to such a question. The true reason is in the almighty nature of the Pope, which must render also almighty his Papacy. What is the Pope according to those very Catholic authorities? "He is God on the earth—God and the Pope make together a conclave or consistory—the Pope can do anything almost as God himself—the Pope does all that pleases him; yea, the unlawful things—for if the Pope erred in commanding vices, and forbidding virtues, the Church should be obliged to believe the vices to be good, and the virtues to be evil, unless she would sin against her own conscience. The Pope judges all, not be judged by anybody. If all the world in some matter decided against the Pope, the sentence of the Pope should be preferred. The Pope is all, and over all. The Pope can give anything over right, out of right, against right. The Pope is the cause of all causes, and, for that, no inquiry is to be made about his power, since the first cause has no cause. Nobody can say to the Pope, why do you so? For his only authority is instead of any cause; and if any one doubts on this point, he is said to doubt the Catholic faith." Such are the names and the attributes granted to the Pope by Popish writers; and, against the clearness of the Word of God which condemns

all those sacrilegious blasphemies, the Papists like to have over them the usurper of God's almighty power, to be the slaves of the man of sin, rather than to enjoy the freedom of the Gospel, and to glorify themselves as the free militia of Christ. But where there is a God on the earth, there must be intolerance; we have thus two principles; and as God is for charity, so the Pope must be for intolerance.

More and more. According to Boniface, when Christ asked St. Peter, "have you a sword," and he answered, "there are two;" the two swords meant the two powers, spiritual and temporal; of which the former is always in the hand of Christ and his Vicars, while the latter is ever at their command to aid the cause of the former. Those two swords figure the double power of the Papacy. Sometimes, by Papal dispensation, laymen-Princes can use the temporal sword, but with remembrance that they have their power from the Popes, and must employ it in behalf of their spiritual masters. But we have more figures. The Pope Celestin, writing to the Emperor, says, "remember, in the beginning God created two great luminaries, the greater, the sun, for the day, the smaller, the moon, for the night. The sun is the spiritual power of the Pope, the moon the power of the Emperor; and as the light of the moon is subject, (being only reflected,) so the power of the empire is a reflection and condition of the temporal and spiritual power of the Pope." Look at one of the consequences. His Holiness Pius IX. is the sun, and the Emperor, Napoleon the Little, what is he, according to Pope Celestin? The little moon at midnight! Nay, according to the Canon Law, as Napoleon is a very new-born Emperor, he is not even a moon, but only a half-moon; yet people say that we are soon to see this great sun, which, being the largest body, should attract all others, and the more strongly the smaller they are; we are soon to see this great sun come out of its orbit to meet this little half-moon. I now make some corollaries and axioms. The greater the power of the priests is, the smaller is the power of the people. The greater the power of the Pope in a nation, the smaller the power of the nation, for the two cannot go together. All free communities, as their first step to freedom, sought to overthrow the usurpation of the Papacy; we find this fact supported every-

where, in Spain, Portugal, France, Italy, and at last, now in Piedmont. When a people gains freedom, their first act is to recover what had been usurped by the ancient Papacy, and to become people, no longer sheep, as they were before.

In Europe there are only three truly free, constitutional governments, England, Belgium, and Piedmont; and against all three, the present Pope, Pius IX., makes every effort that he may trouble them. Belgium is threatened with excommunication unless she hands her schools over to the Jesuits. Rome seeks to overthrow Piedmont, that she may restore Austrian despotism over all Italy. In England, a country so similar in many respects to yours, fifty years ago, Englishmen never dreamt that Popish presumption could be carried to the extreme it has now reached. Now, Pope and Jesuits work to trouble the freedom of England, to overthrow the English government, in order to remove the strongest bulwark of religious liberty. Let not the lesson of England be lost on America! When those eminent statesmen, Wellington and Peel, apologized for the act of Emancipation, who dreamt of the ultimate fruits of the concession, the large concession made by this Protestant and prejudiced government? The murder at Birkenhead, the riots at Paisley, Londonderry, Six-Mile-Bridge, Stockport, were all the results of secret Papal and Jesuitical machinations. At the last Irish elections the priest said such horrible and revolting things, recorded in a book which I have with me, and which may not be well enough known in America, that I will take the book with me to Italy, and say, "Look there, and know what Catholic priests are in Ireland. Look there and tell me, if such intrigues and infamies are worthy of a Christian Clergy. Look there and answer me, if, with such a priesthood, Ireland can ever be a free and happy country; look there and learn from the miseries of Ireland, brought upon her by the rebellious and despotic character of her Clergy, that Italy will never be Italy while Papacy predominates."

In regard to religious freedom, in all the European Continent, Prussia is the most free country. Prussia is a Protestant Kingdom, yet there the Roman Catholics are placed on a perfect equality with those who profess the creed of the country. They have now seventy deputies in the Commons, and two of their faith in the Ministry; and then, to

such a height did their pretensions rise, such impossible things did they ask, such trouble did they cause, that, tolerant as Prussia is, the King was obliged to expel from his dominions, the prime movers of all this turmoil and rebellion—the fatal Jesuits.

Bear this in mind ; I will repeat it to the last of my Lectures ; in England, America, everywhere, Roman Catholics are free to worship according to Popish theories. Let individuals be respected ; but I speak against the system, and not properly against the system of blinding and enslaving the Papists in their consciences, not against this system when it restrains itself to its spiritual nonsense and mummeries within the walls of its churches ; but against this system when it mingles in the temporary business of States ; when it pretends to interfere in matters highly interesting to the Laity ; when it dictates its wishes, and imposes its claims in mixed affairs, to the government ; when it extends itself out of its boundaries to the prejudice of other communities : I speak against this system, so deadly to all Kingdoms—especially to all Republics, to all Liberty.

The Church of the Pope is, at first, oh ! how modest ! what a pattern of humility ! she humbly stands before you, with downcast eyes, and with a faltering voice, asks a corner—a small corner—a neglected useless corner, where she may build a little altar, a small modest chapel, and worship her God according to her faith. Pleased with her humble fervor, beguiled by her unassuming mien, a Protestant government grants her the supplicated “little corner.” She builds her church, an unpretending edifice, worships her God without ostentation, smiles meekly as you meet her in the street, gives you the wall, and takes the gutter, passes by and troubles no man. Thus, for a few months, a few years, she worships God in Spirit and truth—as you may think ; but all the while she has other work on hand, which she urges forward, energetically, untiringly, adroitly, unscrupulously, secretly—Jesuitically ! And now her modest Chapel has grown into a Cathedral ; her Bishops, Archbishops, perhaps Cardinals, are poured into your community, and palaces rise to receive them. Where now is her humility—her little corner ? Squares are too small to contain her, she meets you in the street, and holds her own,

she is your equal and tells you so. A little longer, and she has advanced still further. Her temples, her palaces, her domains have spread so far and wide, that there is no longer room for yours; she meets men in the street, and has lacqueys and guards at hand to thrust them out of her way; times have changed, and if she permit the Protestant government and people to have "A little corner and a small church to worship God in, according to their faith," it is a marvellous toleration; much more probably she asks them to kneel in the dust and kiss her foot, in token of subjection. American republicans! do not forget this lesson from an exiled Italian.

For, Rome is intolerant; and this leads me to speak more directly of this second branch of my lecture, namely, Popish intolerance. The intolerance of the Popish Church came from a good motive! She is the true Church of Christ, out of which there is no salvation; therefore, in order that all people may be saved, and for the good of souls, she is intolerant of error, heresy, and damnation! Very reasonable and humane, if true. But how do we know her to be the only church of salvation? Do we find her called so in the Scriptures? No! We ask her for her proof, and she answers, "I am the true Church!" But we would wish to see your credentials; "I am the true Church!" We are quite willing to believe so, only, being reasonable beings, we would like some little authentication of so important a fact; "I am the true Church!" That is her answer, and her only answer; repeated, unblushing assertion—no proof! She produced as proofs her Councils, her Holy Fathers, her Popes, who say that she is the true Church, out of which no salvation can be found. But they are no proofs at all. Proofs must be outside of the Church, and over the Church, as nobody can be a party and a judge at the same time. Therefore we insist upon scriptural proofs as the only ones which can assure us that out of the Popish Church salvation cannot be had. True Christianity is always tolerant; intolerance against individuals and their own consciences, is the part of heathenism, the main symptom of Antichrist. We, more tolerant, say, even with all the errors, the delusions, the lies, in the Popish system, we believe that the good, blind, *bona fide*, simple-hearted, Popish Catholics, who wor-

ship Christ even with an obstinate zeal in Popish mummeries, are saved, although with greater difficulty than among other Christianities. We heretics, apostates, schismatics, are more tolerant with Popish Catholics than they are with us; and yet we have the Scripture for us, and only for us. True to her theory, the Church of Rome works for the conversion of all the world, and I find in those missionaries of Rome the best specimens of intolerance ever heard of; their end is not, generally speaking, the pure conversion of souls, but to enumerate many converts; it is not a burning zeal for the eternal salvation of as many nations as possible, but to make nations obedient to the Church. The kingdom of Christ is not the first mover of their toils, but the kingdom of the Pope, and his universal domination. Thence their intolerance. Would to God missionaries would go to Italy to induce my poor fellow-countrymen to worship God without monasteries, cardinals, Popes, or Madonnas, in spirit and truth! But the missionaries of Rome convert you whether you will or no. In season and out of season, as Saint Paul says, *opportuné et inopportuné*: they force their way into your house, and preach to you according to their own mode of zeal, with or without your consent. All is first-rate intolerance.

Let it now not be considered vanity or ambition if I speak of myself as an instance of the intolerance of the Popish system everywhere. I have been pestered to go back to Popish truth. I have received innumerable anonymous letters on this topic, but the paper and postage are only lost, because anonymous letters are but a feeble argument to induce a man to retrace his steps to Divine Truth; if any one have good arguments, let him come openly and without disguise, and, according to my power, and their force, I will refute them, or be convinced by them. I never read anonymous letters, and thus preserve the good health heaven has blessed me with. It is true, sometimes, when my eye does not catch some signature such as *pax tecum, a prophet, &c., &c.*, I read a few words, and if I find the letter speaking about civil or political matters, or informing me on some topics important for my lectures, then I go to the end; but the first word I meet with which is rather suspicious, or really impertinent, the letter goes into the fire, for time

would be lost. This has been my first persecution; but I now give orders that no letter which is not paid shall be received for me, and this precaution generally keeps away anonymous communications. Last night we had a specimen of Popish arguments and tolerance in the breaking of the windows of this house; and, as another specimen of Popish tolerance, I see my placards have been effaced—but that is nothing—it spoils my placards, but not the truth of my cause. *I am an apostate!* There may seem to be a little intolerance in the expression; mark it—a Protestant, leaving his church, is a *convert*—a Roman Catholic leaving his own, is an *apostate*. Freely, I am an apostate, I am very glad of it.

According to the *Courier of the United States*, a French newspaper, without French sentiments, I am this apostate, renegade man, for having abandoned the religion of my early age. What is the religion of my early age? An automatic religion! A poor Italian follows the belief of his father, keeping the religion of his childhood, unreasoningly holding it, and living to eighty or ninety years of age, has never but an automatic religion, and with all his ninety years of age, he is a religious automaton. But when a man arrives at some reasonable age (as I suppose I have), and using his reason on the subject of religion, chooses that of which his reason approves, then he has indeed a living religion. This I have done calmly, and without rage against Rome, because, I repeat, I came a Papist from Italy, and as a Papist I was in London nearly two years, studying. Then I left the Roman Church, and for that I accept the name of apostate, in doing which I am in good company. Christ, when a boy, was a Jew, but in accomplishing his great mission, and preaching the Gospel, he became an apostate. All the Apostles were Jews, good and holy Jews, righteous and just men; but, by hearing the Word of Christ, and discussing on the preaching of Christ, they became apostates; all the primitive Christians, all reasonable men who embrace a Church by discussion, are all apostates.

I know the writer referred to, because another Catholic newspaper has made him known to me. He is an old acquaintance of the *Freeman's Journal*, which congratulated him on his appearance in the *Courier*. We learn from that

master-piece that the writer in question is a very great champion of the purest Popery. Well; I would suggest to this writer that, if he wrote this article in order to obtain the praises of his father Confessor, he had better go to confession another time, and say again *mea culpa*, because he has truly blasphemed Christ, and insulted the Apostles.

I now come to a practical issue. The greatest hatred Rome feels, her greatest intolerance, is against education. She knows how necessary it is to have the education of youth in her own hands, in order that she may have strong Catholics, by early blinding and enslaving them. Generally speaking, she says the education given by Protestants is a very bad, suspicious, hurtful education; and therefore she claims the monopoly of education. What education does she herself give? The most miserable! especially that conducted by Jesuits. And mark the inconsistency in her intolerance. In the town of Friburg in Switzerland, (one example for a hundred,) the Jesuits had a large college in which they received at the same time Protestant and Catholic pupils. Now, the Church of Rome's professed maxim is, according to the Decretal of Pope Honorius II., under the head, *de hereticis*, "to damn heretics to perpetual infamy, and declare hostility against them;" and in the Canon Law we have in the first instance "excommunication against those who harbor, assist them, or who converse familiarly with them, or hold communion of any sort with them." Now, in Friburg, the Jesuits not only labor, assist, converse with them; but also teach them, and, what is beyond belief, they have a Protestant service for them. Certainly the Jesuits do so in order to proselytize them for "the greater glory of God."

But Paul says, "do not evil for good, good cannot follow." Therefore, if communication with heretics be evil, the Jesuits should not take Protestant pupils. If Rome wishes to be intolerant, she must at least be consistent. But Rome conceals her intolerance under some holy pretexts. "I cannot allow Roman Catholics to go to the Protestant schools." Why? "In the Protestant schools the Bible is read." Is the Bible a bad, poisoned, forbidden book? Indeed, it is a really bad book—against the error of Rome. But this is not the real objection to the English or American schools, because the Catholic leaders know that their pupils can have

with them the Douai Bible; because they know that no fault is found, if their pupils abstain from those schools when the Bible is read. The true motive is, because the schools are in the hands of Protestants who teach children reading, writing, arithmetic, history, without a sectarian coloring. This is what Rome will not allow, she will not enlighten the people, they must be blind and obedient.

She strives against the Belgian Schools, against the Irish Queen's Colleges, and now, in America, against the State Republican Schools. From France, Spain, Germany, Italy, Ireland, Jesuits throng to America; think you it is to support and glorify the American Republic? Pooh! It is to support and glorify the Popish system, and to toil for its dominion in your country; hence the hatred and enmity they show against your Republican State Schools. These strangers whom you encourage, protect, support, come here to prepare the overthrow of your republican freedom. I know the heart of Rome; I know her intention is masked now: but the time will come when she shall unmask herself, when time for preventing her fatal domination shall exist no longer. My only hope is in God; and it seems to me that God, in order to save American Christianity and American liberty, has permitted some foolish pretences on the part of the Romish Clergy, and especially the present attack on your State Schools. You will agree with me that from Romanists the attack was unwise because unripe; and therefore it failed. Turn it to your future security, as God's advice to watch for your safety. I fear that Romanists will not always be so inconsiderate in their movements. Another blessing of God in this attack on the Schools, has been the co-operation with you of many among the Catholics themselves. This they gave, especially in Cincinnati, taking part with Protestants to defend the common benefit of unsectarian schools. Yet all Catholics are not from Cincinnati; nor is the greatest part of them (especially belonging to the industrial and laboring classes) so free from priestly influence as to take always and everywhere the ground against their Clergy in this as well as in any other vital State questions. You will say, "the general case in America is that Roman Catholics are like those of Cincinnati;" permit me to say no; not all of them among you are

aware of the art, the craft, the cunning, the hopes of Rome; and therefore they vote with Rome and for Rome. Some, again, will answer, "we do not need teachers or preachers; we have the public press, which enlightens the people, and teaches them their duty to a republican government." I repeat what I have already said; no man respects the public press more than I do; but not always and everywhere is the public press free; especially when some fear to lose votes. Therefore it is necessary to have not only a public press, but teachers and preachers from schools and pulpits, understanding and independent men. I only recognize, and always shall praise, this war against systems, truth against error, light against darkness, God against Satan. I ask discussion, done in a gentlemanly way, but constant, free, and fearless discussion.

Once more; remember the peril and danger for America is not perhaps in the present moment, nor for the present generation, but for the future. The present is preparation, the future is ruin. Remember you are a new nation in your republican freedom. When England was in the youth of her constitutional freedom, no Jesuit dared to attack her openly; but now, in her ripe age, the Jesuits work impudently to overthrow her Protestantism, that is to say constitutional freedom. So, in the ripe age of republican America, your grandchild will feel the effect of your negligence, of your sleeping morbid Protestantism.

God be praised for that, under his blessing, it is not a misfortune, if from time to time come to America men to preach freely upon the future danger of your republican freedom. The misfortune for America is to have in this country men who, by means of their sectarian newspapers, sometimes say, "Protestants are making war against Catholics;" men who can say such things as, (in preaching from the pulpit on St. Patrick's day,) "the time will come when this day can no longer be celebrated in America." This truly is a bad preaching! because it tends to excite Roman Catholic individuals against Protestant individuals. Your greatest misfortune is not to have here a poor exiled man, always in behalf of your liberties, but to have Jesuits, everywhere the enemies of freedom, above all, of republican freedom.

I now conclude. I speak against the Popish system, and say, "all or nothing! The Pope with Popedom, Papacy and Popery, or no Pope at all; a middle way cannot be found!"

The Freeman's Journal has said, "this man thinks, and hopes to overthrow institutions of fifteen centuries!" So the Popish institutions, against which I preach, are institutions of fifteen centuries! I am glad to hear such a thing from a Catholic newspaper, the infallible organ of the infallible Archbishop Hughes. Yes, of fifteen centuries, although many of them are rather younger. The Freeman's Journal has the righteousness, or rather the misfortune, to confess that Papacy is not an institution of nineteen centuries; if the Papal institutions number only fifteen centuries, then, my conclusion from the testimony of the Freeman is right, namely, that Papacy is not an institution of Christ. As a human institution, I hope, under the blessing of God, to be a strong instrument in His hand for the destruction of this fatal system!

Finally; Americans! if you would transmit, unimpaired, to the rising generation, the inheritance you have not only from Washington, but from the first who were driven into exile out of Britain for Christ's sake, remember, (not for war against individuals, but against systems,) that with Pope and Popery the Continent of Europe is enslaved; that the Catholic Republics in this New-World are only decorated corpses, needing a strong, electric, popular hand to free them from all Popish chains, and to restore them to life and liberty. With Popes and Popery are blindness and slavery, such as those in which the masses of my Italy are sunk; without them, as a dominant system, are freedom, riches, commerce, study, science, nationality, civil and religious liberty, American glory, and American honor.

LECTURE VIII.

AURICULAR CONFESSION.

I shall prove firstly, that Auricular Confession is immoral in its nature ; secondly, that it is immoral in its effects.

[The lecturer spoke in Italian, thus :]

Why is the system of Auricular Confession upheld by the Roman Church ? Its adherents, say " because it promotes morality." I answer simply, a thing immoral in its nature, cannot promote the morality of those who use it, but renders them immoral. Poison cannot improve health, nor prolong life. But Auricular Confession is immoral in its nature, to prove which it is enough to know that Christ has not commanded it ; were it necessary, it would not have been left unenjoined by the Divine Lawgiver. Although the Bible has been distorted by Papists to prove Auricular Confession, the Sacred Volume offers no proof of it. The Apostles never used it ; we cannot find it in the first centuries and among primitive Christians. The earliest trace of Confession is found in the case of apostates from the Church, who, seeking re-admission, were compelled, as the scandal they had given was public, to make a *public* Confession, not an Auricular Confession, of their apostasy, before being received again. I repeat it for the thousandth time, Primitive Christianity was the true school of Christianity. Without Auricular Confession, there were saints and martyrs in the Church ; with it, as to-day, we have fallen in morality, charity, constancy and faith, we have but the shadow of Christianity. Where is the courage to be found which nerves the martyr against death in its most frightful shape ? At the feet of a priest ? No ! At the feet of their God those witnesses of the truth drank in the inspiration, the heaven-sent fortitude, which enabled them in arenas and

public places, on scaffolds and amid flames, to bid defiance to Cæsars, their judges and their executioners. Those men knelt not before a priest, but before God, and amidst the congregation, in warm prayer to their Christ; and these were the true men who, in the torments of the last hour, were martyrs, that is, witnesses to the truth, such as none but the Divine Truth in Jesus has ever had upon earth. They sought the eye of Christ, not of a priest; they wished to please the heart of Christ, not of a priest; they really confessed Christ before men; and Christ now recognizes them before his Eternal Father.

Immorality in the Roman Church commenced with her confessors. The confessional is, to the young unmarried priest, a suggester of impurities; there he contracts the stain; outward from the confessional it travels, until it is scattered on every hearth, met in every crossway.

Auricular confession is said to be a religious institution, but practically it is made, in astute hands, a political instrument. Master of the secrets, the conscience, the soul of his penitent, the priest is a more effective tool of despotism than armed legions. The Count di Santa Rosa sustained the Siccardi laws in Piedmont, by which the immunity of the ecclesiastical tribunal was withdrawn from priests. In revenge, he was refused the last sacrament on his dying-bed; refused it by the ministers of that faith which inculcates impartiality, charity, pity, pardon—which holds out its arms to receive the prodigal son. This perverted faith bids an eminent citizen die like a dog, because he would not countenance the preposterous demands of its ministers, who were ready to grant to him the Sacraments if he degraded his conscience and his family. But the people saw through the despotic imposture, and gave the honorable rites of burial, refused by clerical malignity.

Can such a system have been instituted for Christian morality? From the father the daughter may be known. To condemn the system, to make it abhorred, despised, it is enough to name its first patron, Pope Innocent III., that Pope, the brigand of all European kingdoms, of all princes of his time, who excommunicated John of England that he might lay hands upon his sovereignty; that cannibal who taught men to thirst for one another's blood; that founder

of the Inquisition; that Satan Incarnate; he was the imposer of Auricular Confession. And that is all its best eulogium!

Where Confessors are, there real and permanent freedom cannot be. There's is a secret engine, to be used when, as in 1847, in Italy, liberty cannot be publicly assailed. By these covert instruments, Pio IX. stifled the hopes of Italy.

There is a name most dire and most hateful to Italian ears, the hyena of Naples, the Bourbon tiger, Ferdinand II., King of the two Sicilies, a monster, combining in one a Tiberius and a Caligula. Who is the favorite, the spiritual, the constant adviser of Ferdinand? The fatal *Cocle*, the sacrilegious and incestuous confessor of the tyrant, at whose instigation he perpetrates fresh cruelties.

Remember the uses the confessional was turned to by Gregory XVI. Sisters were forced to accuse brothers, wives husbands, mothers sons, to obtain absolution. By the bigoted imprudence of their women, thousands were handed over to the galleys, to exile, to the scaffold. Bigots who wish for darkness, misery, and slavery—Italians who wish to see perpetuated in Italy the rule of the butcher of Austria, and the bastard of France—go back to Rome, frequent the confessional, destroy your country's remaining strength, stifle her every sigh! The Pope will praise you as good Catholics, Italy will condemn you as cowardly traitors. Oh, Rome! Papal Rome! With your Auricular Confession you are the roaring lion, which walks about seeking whom he may devour; but we shall resist your bloody attempts. True Italians will not wring out your teeth nor your claws, but as renewed Samsons, they will rend you to death. Then from the mouth of the devilish eater will no longer come the desolation of the world, but the sweetness of God's Word for the benefit of mankind.

[The Lecturer spoke in English:]

Auricular Confession is immoral in its nature, because introduced in spite of, and against, the Bible. Anything smuggled into the Church by Councils and Popes, cannot be moral in itself, nor produce morality among Christians. Is not Christ the way, the truth, the life? Is not Christ the door? Therefore all doctrines, all practices, which come not directly from Christ through the Gospel, all must

be suspected, and when proved contrary to the Word of God, then rejected as fatally dangerous. Such is the case here. As unscriptural, Auricular Confession must be disavowed; its existence is good for all and in all, but morality. I know that the Papists dare to prove their Confession by the Scripture; but the question is, is the Scripture rightly quoted? If I can prove the mistake, or rather the deceit, then the dogma of Auricular Confession must fall as a lie. Now, what is the Scriptural foundation of this dogma? According to the Tridentine Council, "the Lord especially instituted the sacrament of penance when, after his resurrection, he breathed on his disciples, saying, 'receive ye the Holy Ghost; whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.'" This text for the Fathers of Trent, and now for all Catholics, proves in the clearest manner both the power of the priests, and the obligation of Christians to submit themselves to it for the forgiveness of sins. In a word, it proves without denial the great dogma of Auricular Confession. Perhaps yes, if taken isolated, but to quote the Bible limb by limb, is not to render its genuine sense. And as, generally speaking, the Bible is against the Papal system in itself and its practices, so Rome does not dare to allege the testimony of the Scriptures integrally, but she cuts it into pieces, and produces the only one piece favorable to her errors. Thus she has always reason.

But when Christians receive the Bible as it is, and read and quote it, not in a sectarian, but in a true Christian feeling, when the Bible is compared with the Bible, when the Scriptures illustrate the Scriptures, when the parallel passages are taken in the same spirit and the same meaning, then the alleged text from John proves anything but Auricular Confession. The parallel passages to that text are found in Matthew XVI. and Matthew XVIII. In the first of these Christ said to Peter, "I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven." Is this any institution for Auricular Confession? Not at all. Here to bind and to loose, is made dependent on the keys. Now I proved in another Lecture that the key of the king

dom of heaven is the preaching of the Gospel. Remember also that, according to the Revelations (III.), Christ alone "hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth." Now what is all that? If the key is Auricular Confession, how can these contradictions be explained? Is not Christ infallible? Then in what manner can you make Christ in Matthew agree with Christ in Revelation? Take away the intruded dogma, and all is clearly explained. Christ is life, and through Christ, and believing in Christ, we only can obtain the life eternal; and therefore Christ alone has the key of the kingdom of heaven. But Christ gave himself all to the Apostles, both his faith and his law; therefore, Christ really gave to the Apostles the keys of the kingdom of heaven. And this is Scriptural. Christ, according to Mark, commanded his Apostles (XVI.), "go ye into all the world, and preach the Gospel to every creature; he that believeth, and is baptized, shall be saved." Thus, to be saved does not follow Auricular Confession, but the necessary conditions are preaching, belief, baptism. I am therefore right when I say that the key of heaven is the preaching of the Gospel to the creatures. And thus the subsequent words are easily explained also. Who is the bound? He who lives in darkness, in heathenism, in the possession of the devil. Who is the loosed? he that lives to Christ, to the light of Christ, to the freedom of the children of Christ. Therefore where there is no cognizance of the Gospel, there is bondage; where Christ is known, there is liberty. But that depends entirely on the preaching of the Gospel; therefore the binding and loosing refer to the nations to whom the Gospel is or is not preached.

But, by instrumentality, that preaching was totally committed to the discretion and zeal of the Apostles; therefore very properly it is said in the text, "whatsoever thou" (what was directed to Peter, was directed to all) "shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven." Yes, very properly, because, "how beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things;" very properly, because Christ promised to follow with His grace the mission of His Apostles; very properly, because,

as we are told by the Gospel, any individual or people which refuses to receive the light, shall live in darkness, and darkness will be imputed to them. Thus, when heathens are preached to about the divine truth, they are loosed from errors, and Christ looses them in heaven; and, on the other hand, when, by God's inscrutable ways, or by their own malice, some nations are prevented from hearing the truth of the Gospel, they are bound in their errors, and Christ binds them accordingly in heaven. Therefore we can scripturally conclude, Christ is not the key, but he who has the key of heaven. What is this key? "Nobody can go to the Father, but through Jesus Christ;" therefore the key of heaven is the faith in Christ. But, from St. Paul to the Romans, "whosoever shall call upon the name of the Lord, shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?" Therefore the primary key of heaven is the preaching of the Gospel, from which comes faith in Christ. And as this key was put at the disposal of the Apostles, so it follows that their binding or loosing is the preaching or not of the Gospel. Therefore here there is nothing about Auricular Confession.

We now proceed to examine the other parallel passage, Matthew XVIII. Before Christ had pronounced the identical words, "whatsoever ye shall bind," &c., he had assured the Apostles (v. 11), "the son of man is come to save that which was lost." As before God there is no person's acceptance, so Christ said that he was to save all that was lost. But if the words of the text must be taken in the sense of Auricular Confession, then it is no longer true that he came to save all the lost, but only those whom it should please the Apostles to save, which is an absurdity. These words, therefore, necessarily must have another sense; and that sense is very clear from all that precedes the alleged text. Accordingly, in the three preceding verses we read, "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou has gained thy brother. But, if he will not hear thee, then take with thee one or two more, that in

the mouth of two or three witnesses every word may be established. And, if he shall neglect to hear them, tell it unto the Church; but, if he neglect to hear the Church, let him be unto thee as an heathen man and a publican;" and then comes the promise to bind and loose what they should bind and loose.

What is the conclusion? Certainly not Auricular Confession! but only the penance of excommunication; though not the present excommunication of the Church of Rome. A little on this point, will throw light over the whole subject. In this quoted Chapter interior or individual sins are not spoken of, but only offences against brethren. Thus, there are neither penitents nor confessors, but only charitable advisers. When the offender is publicly obstinate, and from his conduct arise wrong and scandal, then Christ invests the apostles, or better, the Church, with power to (mark this) separate themselves from the sinner, not by cursing or dishonoring him; no, no, no, but simply by declaring that they have no more communion with him; for even after the excommunication he remains Christian, and able to be saved through his faith in Christ; which, according to Paul (1 Cor. v) is, "to deliver such a one unto Satan, for the destruction of the flesh, that the Spirit may be saved in the day of the Lord Jesus." But I will now dwell no longer on that than to explain that I mean the power to separate from the visible Church any one unworthy of the Church. Auricular Confession implies private judgment. Is it *private* judgment that is sanctioned in this text? Manifestly not; but an external, corrective declaration. To this agree not only all Protestant Churches, but also many of the most learned doctors, writers, and teachers in the Church of Rome. Among them Peter the Lombard positively affirms, "In that is established the ecclesiastic excommunication;" and St. Buonaventura says, "Here the absolution and the bond in the judicial tribunal are treated of." By the text, therefore, no man can establish Auricular Confession; and in all the New Testament, especially in the gospel, there cannot be found any text to prove the doctrine clearly; all texts which seem to favor it, are corrupted, vitiated, *transubstantiated* into another sense. Therefore the words spoken by Christ after his resurrection, to the

Apostles, as quoted by the Council of Trent in support of Auricular Confession, cannot have any other sense, than the same words spoken by him twice before his death. By these words the Apostles were authorized to make Christians, and maintain the purity of their Christianity from, all exterior scandals, and not to absolve or condemn Christians for interior offences. If Christ spoke so differently, then He is in contradiction to Himself, and all His life is a lie. But if one shall dare to allege the previous words of Christ, "as my Father has sent me, even so send I you," I will tell him assuredly (what I shall prove a little afterwards) that God did not send his Son as a Confessor, and that Christ never confessed any one. Therefore the Tridentine quotation proves nothing for Auricular Confession.

In the last chapter of Saint Luke, Christ says: "Thus it is written, that repentance and remission of sins should be preached in his name, among all nations beginning at Jerusalem." Repentance and remission, therefore, are *not administered*, but *preached*; there is no sacrament—there is only a preaching. To obtain remission of sins it is only necessary to have faith in Christ, from whom comes repentance, and to ask the forgiveness of Christ, not of a priest.

The Church of Rome herself, does not hold Auricular Confession to be necessary; the Council of Trent, that fanatic Council, declares (Sess. 24) that perfect contrition may procure reconciliation with God, without confession and absolution, but then perfect contrition includes a desire for the Sacrament, and without that desire contrition cannot procure pardon. What is that? Contrition can obtain pardon, and cannot at the same time! This seems to me a sort of contradiction. Let me understand the matter. Contrition is a very different thing from confession, because, according to the Council, confession does not require perfect contrition, and contrition can reconcile with God without confession. Now, what has the desire of confession to do with contrition? If a man, unable to swim, fall into the stormy sea, can the desire of a life-preserver save him from drowning? If confession is necessary to obtain pardon, the desire of it cannot supply the place of forgiveness at all. What is then this desire? It is one of those theological nonsenses by which the Church of Rome

endeavors to save at once the sheep and goat. Perfect contrition alone, without any other mixture, reconciles man to God; and if the Council maintain desire for confession, then come, among others, Augustin, Chrysostom, Basilus, Athanasius, Cassiodorus, Peter Lombardus, Gratian, the Glossator, Cardinal Cajetanus, Cardinal Bellarminus himself, to make the Tridentine fathers liars, by assuring, that contrition alone suffices to take away sins. Therefore Auricular Confession is unnecessary.

Confession to man is always bad. If it exist in a country not Popish, it introduces Popery; if it exist in a Popish country, it introduces slavery and misery. In theory and practice Christ was against Auricular Confession. In theory, Christ never spoke of Priests as Confessors, of Christians as penitents. Everywhere we find the Saviour forgiving sinners, and healing the sick. We are told of His benign acts to the paralytic, the leper, the woman caught in adultery, and many more; all were pardoned, but none confessed. Did a human being ever go to Christ as Confessor, for Auricular Confession? Never. Christ always said, "You have the law." To the sinner and to the Saint He used to say, "Your *faith* has made you whole," not your confession. Of Mary Magdalene, our Saviour said, "Her sins which are many, are forgiven, for she loved much." Not Mary Magdalene's Confession, but her perfect charity or contrition made her whole. In all the life of our Divine Redeemer you cannot find a fact, not one, giving countenance to this unscriptural institution. Cardinal Wiseman, and many others, think they can sustain Auricular Confession by the instance of the good thief on Calvary; they call this the best proof, but, to my mind, it is the best proof against the system; because he did not confess his guilt at all to Christ. It appears to me that Cardinal Wiseman does not read the Bible at all, or so badly as not to understand it. The fact from Luke is correctly as follows: "and one of the malefactors, which were hanged, railed on him, saying, If thou be Christ save thyself and us. But the other answering, rebuked him, saying, dost thou not fear God, seeing thou art in the same condemnation? and we indeed justly, for we receive the due reward of our deeds; but this man hath done nothing amiss; and he said unto

Jesus, remember me when thou comest into thy kingdom." Can any reasonable man, but a Wiseman, find in this fact Scriptural support for Auricular Confession? On one side we have a thief who blasphemes Christ, and is damned; on the other we have a thief who confesses Christ, his innocence, his divinity, and is saved. The recollection of their deeds is not a confession, but a rebuke to the companion, and at once a parallel with Christ's innocence. We have, therefore, here a confession, but no confession of sins, but confession of Christ; we have Christ who grants him the kingdom of heaven, and thus we have one proof more that it is the faith in Christ which forgives sins; and therefore we have one proof more that Auricular Confession is unscriptural.

I thank God, and I thank Christ, for his special providence; for He who is all wisdom, and Who, were recourse to a priest necessary, would inculcate it; He says, "Come to me if you are fatigued, and I will relieve you." Christ can do so, and will do so, because all-powerful for His own righteousness, and truly Holy and truly Father. But are priests all and always really holy and fathers? How many are so? Speaking generally, the greater part of Roman Catholic priests, especially on the Continent, are immoral, publicly so. Christ never would oblige men to receive morality from an immoral source, therefore those priests cannot be, and never have been appointed, as confessors. No! We know what Christ said, "Physician, heal thyself!" Being themselves more guilty, Confessors cannot reproach the sinner. Oh! sinners that we are, let us confess to God the Most Holy, the Only, Most Powerful, who can pardon our guilt!

Auricular Confession is immoral, as substituting man for God; and here I quote the best argument against the Popish sacrament of Penance. Christ has desired us to pray to our Father who is in heaven; and to say "forgive us our debts, as we forgive our debtors." With whom, then, is forgiveness of trespasses? Only with God! With whom is the measure of forgiveness? With the debtor! The force of this remarkable, this divine passage accumulates, for, *after* the prayer, Our Saviour insists upon this point, and says clearly, "If you forgive men their trespasses, your

Heavenly Father also will forgive you." Mark the insistence of Christ upon this point ; God is the forgiver and the measure of forgiveness is in our hands. If I forgive to my debtor a little, God will, a little, forgive to me my debt ; if I forgive to my debtor much, God will forgive much to me ; if I forgive to my debtor *all*, then God will forgive *all* my debt to me ! Oh ! not the priest, but God can forgive me ; not in the power of the priest, but in my own hand and heart is the measure of forgiveness. God is all ; man is nothing. Away with Confessors ! Between the conscience of the sinner and God there cannot be any stranger. It is to God alone that I must appeal for pardon, and from God alone wait for forgiveness. If the power of the priests be inherent in their character, there is the same sacrilegious attempt against the power of God as was once punished in Lucifer with eternal fire. But if there is only a supposititious delegated power, then I go directly to God without passing through the weakness and petulance of a priest. If Christ had instituted Auricular Confession, then he never would have taught us to pray to God, and to pray to God only, for the forgiveness of sins.

If absolution for any sin lie in the hands of a man, what will be the consequences ? If, with hypocrisy, I deceive my Father Confessor, and he give me absolution, therefore, according to the Council of Trent, God will be obliged to give me absolution ! The priest is placed above God ! Horrible ! If I feel no contrition I may be pardoned by the priest, but never by God,—while, on the other hand, if, having no outward semblance of contrition, I yet feel it in my heart, then, though denied the absolution of a priest, I receive the forgiveness of God. Yet the Council of Trent denies this !

Will God be bound by the judgment of an ignorant and immoral priest ? Oh shame ! With our blood, if necessary, we will maintain this teaching immoral, because it is against the Word of God.

The institution is also immoral in its origin, because it substitutes the word of man for the Word of God. God has said, in order to make Christians, "Go, teaching them to observe all things whatsoever I have commanded you." Therefore we must have a book containing all the will of

Christ, all the preaching of Christ, all the commandments of Christ, all the laws of Christ. Now the Gospel, and the Gospel alone, is that book. We have in the Gospel not only all dogmas in matter of faith; but also all prescriptions in fact of Christian morality; and out of the Gospel we do not need any other book but the Bible to explain the Gospel.

But the Popish Church has her particular code of morality, what is called "Moral Theology," and that, in brief, is the word of man, substituted for the Law of God. I cannot now quote all the immoralities allowed by this code, but, as an instance, it allows lies—swearing under mental reservation—perjury—to deceive our brethren for a good end. It allows all manner of deceit under this pretext; for example, to appear a Protestant among Protestants, though really a Roman Catholic,—for purposes of conversion this is permitted, sometimes it is obligatory. One great maxim of this Moral Theology is, that a man may do evil if he hope good shall result from it; and another, (the great Jesuitical secret,) is, that the end sanctifies the means. Therefore, if for the spread of the Gospel, it were judged necessary to kill the honorable President, Senate, and Representatives of the United States, these horrible crimes find their full justification in this most Moral Theology.

I need scarcely refer to that well-known passage of English History, the Gunpowder plot, in which zealous and well-authorized Roman Catholics planned the violent death of the King and both the Houses of Parliament in order to re-establish the Roman Catholic religion in that island. But—the end sanctifies the means; the Roman Catholic Church is the only Church in which Salvation can be found, and consequently, as weighed against the spread and establishment of this infallible Church, the lives of the honorable President, and both the Legislative Houses, are nothing. This is the Moral Theology of the Roman Catholic Church!

I have promised not to offend delicacy in treating of Auricular Confession. I am now somewhat known to my friends here, and I may hope that I have, with them, the character of a man of truth; therefore I shall maintain

what I promised. What I now say in a general way, I can prove in particular, namely; the obscenities and immoralities in this Moral Theology, are so many, so gross, and so revolting, that, let this book be translated into your tongue, and parts of it uttered in the lowest oyster-cellars of your city, the very drunkard, the frequenter of those haunts, will be ashamed, and will fly from the lasciviousness it contains. The young clergyman, bound to perpetual celibacy, is obliged to study this book; to commit it to memory, to peruse often its pages for instruction: this is the main cause why, generally speaking, the Roman Catholic Clergy are so immoral; and, when they confess, so impertinent in their questions. The great end of Moral Theology is to prepare Confessors for forming an opinion so as to judge the guilt of their penitents. In order that my Protestant hearers may have an idea of how this end is gained, I will only quote two instances. The first thing is—to have a clear and firm opinion about the conscience of their penitents and the nature of their sins. But, what opinion will the Confessor have? The Moral Theologians do not agree in fashioning that opinion. Franciscans, Dominicans, Augustinians, every school, has a different system. Thus we have the “*probable opinion*” the “*more probable*” the “*very probable*.” This is not all. We have the *certain opinion*, and the *more certain*; again, the *safe opinion* (*tuta*,) the *more safe* (*tutior*,) the *most safe*, (*tutissima*,) so that, as for the good of happiness and political unity you have in France Bourbonists, Orleanists, Bonapartists, Ledru Rollinists, Fourierists, &c., &c., so, for clearness and unity in the Popish Church, you have probabilists, probabiliorists, certiorists, tutiorists, and so forth. Hence originates this great confusion which I shall exemplify a little afterwards: a confessor, if he be a sufficient scholar, must be always doubtful; because the sin confessed to him can be *probably* a venial sin, or rather *more probably* a mortal sin; or *certainly* nothing. The Confessional is called a Tribunal; but, in lay judgments, you have public discussion, a clear and fair Code of Laws, witnesses, an advocate to aid the accused: in the Confessional all is private, all in the *arbitrium* (at the decision) of the Confessor; and if he be an ignorant, and you a learned man, he judges you guilty, whether you

are or not according to his *own opinion*. Next comes the amount and nature of guilt. Protestants say, "Sin is Sin, and all sins are outrageous before God." The Romish Church is much more kind, she measures sins for the benefit of sinners. She has *velleities*, involuntary omissions, namely, little sins, two inches long; suppose I measure them upon the skirt of my gown; this is the half venial sin, so long; here is the venial sin, a little longer; this is the grievous, and this the very grievous, venial sin, still a little longer; then, here is the mortal sin, yet longer; the the very mortal sin, (such as sacrilege,) which brings me to the full length of my skirt; and there are many other remaining, which I have no skirt left to measure. Now, the Confessor being the only arbiter and judge, you must take your penance according to his judgment. Look at the consequence. In Italy, some of the clergy are very learned; they are so at Piacenza, Turin, Genoa, and perhaps a little so at Naples; but, at other places, and especially in the Roman States, there are clergy who, for the most part, do not understand the Latin language, and who have studied the Moral Theology only as parrots; and the clergy judge as they can. Suppose your Clay or Webster Roman Catholics, and obliged to go and kneel before an ignorant monk to confess, and not that only, but to ask some delicate question on State affairs, in order to keep their consciences calm! Oh! the useful ministers such an adviser would create! It is said that the Confessor must be a man skilled in all science, arts, and industry; which he must be, because he confesses all kinds of men, merchants, senators, men of learning, statesmen, kings! But perhaps it is better that, generally speaking, the confessors know nothing; thus more easily will be fulfilled the great prophecy of the Gospel, "If the blind guide, both fall."

I will give a practical instance of the working of the Confessional, on this point of different opinions, to show that Auricular Confession is really immoral. Imagine I have committed a great sin, and suppose my sin is that I have eaten a small piece of roast beef on Friday. I go to confess my roast beef to a Dominican Friar, who is the most severe in Moral Theology of all. In the Confessional Box there are little windows with a door in each of them;

I go to this door, the Father Confessor opens it from within, and I confess my roast beef. Then, severely and cruelly, the Father Confessor closes the window in my face, saying, "go to the devil, you are damned to hell." Terrified, in despair, I seek a Franciscan friar, who is a little less severe, and to him I confess my roast beef. Without sending me to the devil and hell, he severely closes the door against me, and dismisses me without absolution. Seeking rest for my troubled soul, I next repair to a Carmelite or Augustinian friar, and, in the third school or system, I confess my roast-beef. The Carmelite friar says, "you are very wicked," and adds a strong reproach; then imposes a very heavy penance, as, for example, to make fifty crosses on the floor with my tongue, for my greediness; after that he absolves me, but does not permit me to go to the communion. Disgusted with this penance and prohibition, I go to the fourth Father Confessor, the Jesuit, who is always kind and gentle, and to him, finally, I confess my poor roast beef. He says, "Oh! it's a little matter," reproaches me slightly, and with great kindness, in a very gentlemanly way; then he imposes a small penance, two or three *aves*, and permits me to go to communion. This is a common fact; I was a missionary in Italy for twelve years, and as I was not very severe, many people chose me for their Confessor, after being sent to the devil by others—thus, I can speak practically. I ask you, as good Christian people, (not for any rage, but to come to a serious conclusion,) when for the same sin the Dominican sends me to everlasting torment, the Franciscan refuses me absolution, the Carmelite allows me absolution with a heavy penance, and without communion, and the Jesuit gives me absolution, communion, and a very slight penance, what is this Moral Theology, what is this Auricular Confession, with its so great diversity of judgments? It is a farce!*

* And, as a very elaborate farce, there are many more actors. Out of the usual sins, we have some others, reserved for absolution to the Bishop alone. For instance—to have visited, or spoken with a Jew—for a mother to have in her own bed her sucking baby, and so forth. To be guilty of such horrible crimes, in some dioceses, is a *reserved case*, which can only be forgiven by the Bishop. Then it is necessary that the Confessor ask for a particular license exposing the case; do-

But there is a still worse feature—the worst of this subject. In Auricular Confession all is secret, all under the sacramental seal! But Christ did not impose this seal, and therefore it is not of Divine institution. The seal of silence was imposed by the Pope and the Church, and they who imposed the seal can break the seal. This is a general maxim. Is it moral that a man should discover the secrets of his heart to another man? Is it moral that a young lady, a young wife, should go to unveil the mysteries, the delicate secrets of her heart to a man, and, in many instances, to an immoral man? No!

The prophet says, "God alone is the searcher of the heart, and no man can enter into His sanctuary." But, is this silence of the Confessional well kept? Certainly some priests, being men of good heart and good education, and religious conscience, keep silence; but, in many instances, without malice, the secret can go abroad, especially by a surprise of the Confessor at his very Confessional. A very slight imprudence also can give it wings. I will mention one fact which will enable my Protestant auditors to judge of the facility with which the sacramental seal may be made a nullity. A young wife, in Perugia, went to a Confessor, a newly-authorized priest, to confess. He confessed her, and said to her, "You are the first person I have confessed." Shortly afterwards the young priest was going into an apothecary's shop, where he met some persons, and imprudently said, "the first person I have confessed was a wife who was unfaithful to her husband." Among those present at the statement was the husband of that lady. The husband and wife dined together at home, unconscious of each other, but after dinner the wife said, "This morning I was in such a church, and such a Confessor told me I was the first person he had confessed." Hearing her, the poor husband, blinded by jealousy, and a sense of outraged honor, took a knife, and immediately killed her. He was

ing which, especially in little places, is to expose to the public the sin of the penitent. And still more—we have sins reserved for absolution by the Pope. You will imagine that they are blasphemies against God, desecration of the Sabbath. Not at all, but some attempt against the persons or the properties of ecclesiastics, to absolve which you must recur to Rome.

brought before the tribunal, and he said, "I knew she was guilty." He related the coincidence, and was dismissed. Thus imprudence nullifies the sacramental secrecy, as it is called, and sometimes leads to the most lamentable results. I can testify more on this subject of Confessors' imprudence. It is a custom in my country, that when many priests meet together for their ecclesiastical functions, at dinner time, or in the succeeding conversation, they propose cases of conscience for the solution of the others, not merely hypothetical, but as having happened to the proposers themselves. The only thing recommended by Catholic writers on such occasions is to suppress the names and places concerning the fact. Now, generally, those proposed cases are of an extraordinary nature; and as, generally also, the proposers are no travellers, but known as resident priests—so, in many instances it is very easy for the others to perceive the real persons to whom the proposed case has reference, exposing them to the public sight and shame.

This is not all; the Confessor is a man, and has human infirmities. In the delirium of fever, in diseases, he may speak, and often he does speak of the events of the day; in many instances priests repeat *verbatim* the Confessions made to them. If you sleep in the room with such a priest, you can know the secrets of his penitents. So that the sacramental secret is no longer committed to a tomb, as is commonly said, but to the wind by which, with great facility, it is spread abroad. What shall I say about *somnambulism*? Sometimes it is the effect of the Confessional itself. I can produce my own experience; in evidence of which I have my old brethren as witnesses. When I was engaged in missions, all the time, during from ten to twenty days, was spent daily in delivering five sermons, and in confessing penitents. In many places, (I quote especially Parma, Alessandria, Fontevivo,) I was so overcome by the number of penitents, as to be obliged to pass forty-eight hours without any rest, and in many instances twenty-four without any food. The effect was, that at the end of the mission my mind was so impressed with that occupation, that, during ten or fifteen nights after, I was always under somnambulism, confessing penitents, giving to them advices, penances, &c., &c. So that the nearest to my room were pained at

this fatigue, which deprived me of a quiet rest. Had any one been in my room, he would have known many secrets of my penitents. Any one who, in crossing the Atlantic, has suffered from the undulation of the steamer; and, though in his own bed at his own house, seems to himself, for some nights after, to wave as when on the middle of the sea,—will form an idea of my condition under the hard somnambulism of previous confessions; and all at large will conclude, how easy may be the disclosures, even involuntary, of the most important secrets.

Lastly, the Confessor is a holy man! Well, I do not deny that, but he is always a man. As I said in another Lecture, we have in Italy very good wine, very cheap, and very well drunk; and after a long day of labor, many hours spent in the Confessional, the holy fathers think they have a right to indulge, and be jolly over their libations. After three or four tumblers, the devout men begin to speak very loudly; and, without any bad intention, the conversation, in many instances, turns on the confessions of the day. Some are not so merry as others, and these, the more cautious, learn the secrets of the incautious.

Thus is this boasted "sacramental seal" made the plaything of every indiscreet, or drunken, babbling priest! Give me a Confessor without *human* infirmities, without the possibility of human infirmities, and then I shall say that imprudence and casualty no longer can destroy the sacramental seal.

There is a point which has not yet been mentioned, relating to a certain disposition frequently met among Protestants. Some Roman Catholic priests become Protestants, and think that, as being now Protestants, they are no longer bound by the sacramental seal. I have read some printed revelations of things confided to converts of Popery, at the time when they were Roman Catholic priests. Theologically speaking, I say nothing on this subject; but, speaking as a gentleman, or rather as a man, I do not think the conduct of such persons worthy of praise, because those secrets were confided to them as Roman Catholic Confessors, with the understanding of secrecy. Therefore it is really a treason; and not only ungentlemanly, but politically and socially a murder, to make any partial disclosure of former

penitents. For this reason I pray Protestants not to be so inquisitorial when priests of Rome become Christians; because their petulant questions elicit, sometimes, imprudent revelations, unworthy of both parties. From *me* at least not a word shall be got. I have confessed many thousand persons; but a silence, which to me shall be sacramental, seals my lips; I know my duty as a Christian, and a man, and no revelation of any kind will satisfy strange curiosity at the expense of good faith.

Having impartially discoursed of the instances in which the Sacramental Seal is faithfully kept, and the others also in which by imprudence, accidents, or human infirmities, it is exposed to dreadful disclosures, let me now examine the instances in which it is voluntarily broken; and expose before Protestants the practice of the Confessional in this point. For "not all that a priest hears in confession from his penitents, comes under the Sacramental Seal;" so that I can establish, as an undeniable maxim, that often the Sacramental Seal is a mere pretext, to encourage penitents to more revelations for the benefit of their Confessors; under which aspect I conclude the first part of my Lecture.

In the hands of astute priests, especially of Jesuits, Auricular Confession is no more than the machinery of an universal espionage all over the Christian world. It will be said, "No! because they cannot use it." Ah, my friends! you do not know Jesuitical practice. If one member of a family go to a Jesuit Confessor, all the secrets of that family are discovered—and *used*. The Confessor does not restrain himself to the secrets of the penitent; if that be a young lady, or a servant suppose, she is questioned about the actions of her father and mother, and masters; who came into the house, what kind of society was kept, what subjects were spoken of, if the food used on Fridays and Saturdays were such as the Church prescribes; what books be read; if there be any daily worship in the house; which Church they frequent; if they go to confess, to the Easter Sacrament, and so forth. Hundreds and hundreds of such questions are put, not appertaining to the penitent. Why? To know the secrets of the family—to get this great power—and to *use it*. All those revelations, made by the confessing person, of facts not personal, of circumstances and persons

out of her confession, are *not* under the seal ; the confessor is not obliged to keep silence upon other guilt than that of the penitent, or what is immediately connected with the penitent ; who has become an instrument, a spy, in the hands of the cunning priest. I give a case which lately occurred at Milan. A poor man, keeper of a hotel, discovered some fire-arms in his house. As the punishment by Martial Law, which then operated there, for possessing arms, was, to be shot, the man went alone to the Father Confessor, and said : " In such a part of my house I found five or six muskets and rifles ; I desire to be discharged of this heavy gift ; therefore arrange the matter so that I can avoid condemnation." The Confessor said, " Oh ! I will arrange it all ; go in peace." Two hours afterwards the police came to the hotel, went directly to the part indicated by the Confessor, and found the arms : a few hours after that the poor man was shot. This is the silence, or if you please better to say, this is the prudence and charity, of Confessors. I repeat there are many facts of the kind, but I have not time to give them.

Thus we have numberless instances, where the Confessor does not consider himself tied by the Sacramental Seal : we have numberless instances where the Confessor himself questions his penitents out of their sins, in order to obtain information not directly connected with the Sacrament : we have numberless instances where the Confessor obliges the penitents to grant him the authority to reveal what they said in confessing themselves, thus using the confession for his own purposes, or in behalf of his church, and abusing the Sacrament for political and unscrupulous ends. Therefore in numberless instances the Sacramental Seal is a nominal thing without reality, is a cunning means to deceive the simple-hearted consciences, and, through this bigoted simplicity, to pry into family secrets, and the sacredness of society, either for personal malignity, or for the support and glory of the Papal throne. Thus Auricular Confession is always proved truly immoral in its nature. But even when the Sacramental Seal is duly kept, in numberless instances it still becomes very immoral. We have just now seen that when it is for the benefit of the Pope and his allies, the Seal becomes a nonsense in the hands of the Pa-

pal Church ; but in the meantime she commends the inviolability of this Seal to insult. We read in the Jesuit Suarez (do not forget that by mental reservation, by astute questioning, the Jesuits are the first-rate abusers of this Seal, and the best pioneers in spying society,) that the Sacramental Seal must be kept, even when by some revelations (though without personal indications) all a whole republic would be saved from certain downfall. Another Jesuit, Henriquez, seriously states, that this Seal must be kept, notwithstanding the conflagration of the whole world, the ruin of religion, the destruction of all sacraments, even *the danger of the life of Christ*. Is this moral? Can such an imposition be called moral? Can the praise of morality be given to the institution of a sacrament which violates all divine, moral, natural, and social laws? Can such a Sacrament flow from Christ? No, no, we know its father; and we are too indulgent when we call it the oldest Son of Hell. And accordingly we have the Jesuit Garnet conscious, by a pseudo-confession, of the gun-powder plot, and leaving it to go on its way: we have the Jesuit who confessed Ravallac, and comforted him with the eucharistic wafer when he was about to murder Henry IV., and only waited for the holy news of his assassination. And so forth. I ask again, is such a secrecy consistent with the universal espionage monopolized in the Confessional by astute priests when profitable to them and their system? Again I ask, can an institution be divine which protects assassins and conspirators by keeping silence on their diabolical perpetrations? And therefore, although the Sacramental Seal were always faithfully kept, Auricular Confession would remain always an immoral institution.

What then have the Romanists to defend their Sacrament? No word of God as I proved before; when from Ezekiel to John, or better, from Genesis to Revelation, you find everywhere the turning of men from their sins, and their confession to God alone, without any mention of priests or Confessional Box. What then can they adduce to commend such a practice? Popes! Councils! Fathers! But even if there were a thousand Councils, and ten thousand Fathers, and a hundred thousand Popes, and not a single authority from the Bible, never would Auricular Con-

fession be a Divine institution, and never would it have the force of a law to Christians. Certainly I know that Romish divines, scholastics, and controversialists quote largely from Councils and Fathers, on this subject; well, but if I also can quote from them, what will you conclude? Conclude with Rome, that when there is not the unanimous accord of Fathers in the interpretation of the Bible, there is not, and cannot be any dogma, even any right interpretation at all; conclude with human reason, that when the alleged witnesses do not agree together, there is no truth in the statement: and this is my case. From the Councils, *Laodicensis*, *Carthaginensis* 5, *Chalcedonenses* 1 and 2, and those of *Tours* 3, *Rheims*, *Paris*, *Mayenza*, you can prove a public confession; in some instances, a private confession, but not obligatory, and not of all sins. Hear on this point the beautiful authority of the Jesuit Cardinal Bellarmino himself: "These Councils, although they do not hold that Confession is of Divine right, yet hold its old practice, and often show its necessity," and as an old practice only, and not always necessary, we reject it because not of Divine right, and therefore no Sacrament at all. The Litany of Fathers against secret and specified confession is as long as the list of the Fathers itself. Tertullian, Origen, Augustine, Ambrose, Basilus, Jerome, and many more, can be quoted, in strong opposition to Auricular Confession. Let the authority of John Chrysostom stand for all; I. D. Laz. Con. A., "Tell me (God) alone privately, your sin, that I cure your wound. Do not say it to any man, so that he disgrace thee not. Do not confess it to a fellow-servant, lest he make it public, but confess to him who is the Lord." What, therefore, is my conclusion? That Auricular Confession is an intrusion, and as substituting man for God, it cannot be a Divine Sacrament. Therefore, as bad in itself, bad in its nature, we must proclaim it truly immoral.

If Auricular Confession be immoral in its nature, it is more so in its results. It is a delicate matter; I cannot, according to my promise, clearly speak here of the effect on the Confessor himself, because that effect is to make him most immoral; that is the natural effect; if he remains moral, this is an exception. A young man becomes a priest; at twenty-five he may be a parish priest; in a country place,

there is probably no other Confessor, and, in a few months he becomes absolute master of his parishioners. He is no Samson, and even if he were, Samson was tempted by Delilah. What becomes of him? Does confession make him immoral? "Oh no!" answer Catholics, "because we have from the Bible, 'to the pure all things are pure.'" Are they pure? Take firstly the practice of the Confessional as it is seen in the Churches, and tell me if there be public light of purity? To say nothing about Confessors, when they go to confess young ladies, not always on their dying beds, but always with the greatest mystery; to say nothing about Confessors who confess women in their own clerical rooms, where there are no spies or visitors, to say nothing about Confessors who have in their Churches some secret little Cabinet for privileged female penitents. I have gone to a mass house, and could not enter it, for outside, kneeling, lolling, or lounging about the doors, was a legion of Irishmen, devoted guards of this temple, during the Service, which they prefer to assist from outside; so that there was no entering for any one; therefore, I cannot speak of what goes on in America, inside these houses. But in England, Ireland, Italy, some parts of Germany, the Confessional Box is closed with a curtain; there are two penitents; the Confessor is in the middle; his little window open. Is all pure? all holy? *Take away the curtain*, if you will have people say that all is pure!

Now, if in the very administration of the Sacrament, you cannot escape the suspicion of immorality, or at least the indication of a suspected morality, the argument increases by the effects of the Confessional on the Confessor. Can a man rush into the fire, and not be burnt? Can a boy frolic with an irritated aspic and not be bitten? Can a lamb associate with a starved lion, and not be devoured? And the Romish Church pretends to the morality of her Clergy, when she casts them into the lust of the Confessional! I repeat what I said before, there are some truly moral Confessors, but they are the exception to the general rule, rather than the rule for themselves. I insist on the practice, because gratuitous assertions, and aerial praises, cannot make the Popish Confessors angels. Well, imagine a young parish priest about twenty years of age, a fine looking fellow, and

with sweetly insinuating speeches ; give to him an Italian blood and Italian heart, almost volcanic ; bind him to a perpetual celibacy, that is, to a continual war against himself, by which he is obliged to keep guard from everything exciting human passions ; then put him into the Confessional Box, surround him with the most beautiful and gentle women of the neighborhood ; make him loved by some among them, either in a platonic or in a material way, yet in both, warmly ; let him be the depository of all their frailties, the centre of all licentiousness committed by and among all whom he knows, the listener to every kind of secret filthiness that can be thought of ; and then tell me is it natural, is it possible for him to preserve his innocence, and to remain a Lot in the midst of this Sodom, created for him by the Papal system ? For this reason the more conscientious priests in my Italy decline to confess women, or to confess at all. But we go a little further. Has the Sacrament never been abused by the Confessors themselves ? Yes, in thousands, in millions of cases. Therefore, it is immoral in its effects. I know that Catholics will answer, men abuse anything, even Christ ; and then the abuse of the confession proves nothing against the Sacrament. Stop a moment. Christ is pure in himself, and therefore nothing but purity can flow from Christ. The abuse of Christ is no more Christ ; and such abuses are as rare as they are abhorred. But here we have such general immorality spread abroad from the Confessional, that we are obliged to repeat, it must be immoral in itself ; and from an immoral source you cannot expect moral results. Protestants will believe my statement on this subject, only by remembering that there are four Bulls of different Popes against Confessors abusing confession for lustful purposes. We must reason. The first interested to conceal the scandals of the priests is the Pope himself ; no father discovers willingly the infirmities of his sons, especially when the faults are committed in their common business. Now if Paul IV., Pius IV., Clement VIII., Gregory XV., were obliged to reveal the revolting conduct of Confessors in the very act of confession, then you will conclude that their scandals were both too public, and too universal. Believe me, for a private abuse, or for abuses little spread, never would four Popes, at different epochs,

have issued Bulls disgracing their Church. Some, perhaps, will object by saying, if you have these Bulls, now that the remedy is applied, the abuse can no more be renewed. I observe, firstly, that not always does the remedy seem to stop such abuses, when after the first Bull, three others were requisite; secondly, that if we have no more Bulls after Gregory XV., that is because he obliged all Confessors to read his own and the others' Bulls, and commanded that these Bulls should be read twice a year, by all regulars. And notwithstanding that, denunciations of infamous Confessors, in the way prescribed by these Bulls, occur daily; and the effects of the Confessional on the Confessors, are no better than before.

To evade the charge of exaggeration on this point, take for example the last period of France. In less than ten years we find more than twenty-four trials of priests, all Confessors, many of them parish-priests, guilty of immorality, seduction, poisoning, murder, assassination, and, on their trials, they clearly stated that the beginning of the passion was in the Confessional. I speak of twenty-four trials, all for immoralities, seduction of girls and young wives, of all which the seed was sown in the Confessional. Therefore it is immoral in its effects; ruinous, first, to the priest himself, then, to the families.

Who is the master in a Catholic family? The Confessor! Sons and daughters obey their Confessor before their father and mother; and often displease their parents in order to please their Confessors; husbands are only secondarily obeyed by their wives, first in command over them is always the Father Confessor. Believe my words; they speak the experience of more than twenty-five years among Popish clergy. The great work of Jesuits is always with women in the Confessional. Here they dispose of society. So that not in Italy only, but even in your America, many Catholic husbands, practising bigotries to your astonishment, will tell you that they do so in order to preserve the peace of the family, such being the will of the Father Confessor, expressed by means of their wives, who became furies if their holy masters are not obeyed. In Rome, during the time of the republic, one of the triumvirs was obliged to leave his house, and separate from his wife, because she, instigated by her

Confessor, was continually provoking him, calling him an impious, an apostate, a damned man, and denying him the use and the services of the household. Again; when in Naples, a few years ago, lived that bigoted man, called Don Placido, he used to have the Christmas novenary at three o'clock in the morning; and his devotees, urged by the Confessors who were paid by him, arising from bed, against all decency, and the express prohibition of their husbands, flowed into the Church in hundreds and thousands, remaining there till nine or ten in the morning, and some till noon; thus abandoning all family duties for a stupid and iniquitous devotion, suggested as good and advisable by wicked Confessors. What is this? This is a subversion of all right; because God does not allow in a family a father and master, for nothing; the true authority established by God in families is not the priest, the Confessor, but the father and master; and if Paul said, "obey all legitimate powers," the priest who sometimes preaches these words, should inculcate them not only from the pulpit, but in practice. Do not restrain wives, children, sons, and especially daughters, and servants from the obedience due to their fathers, mothers, and masters, if you wish to be called Christians; but while your Confessional substitutes itself for the divine rights of the family, then you and your Confessionals are cruelly immoral.

The last warfare of Auricular Confession against the peace of families is at the dying bed. My dear Protestant brethren, take care for your America and yourselves. From that death-bed all friends, all relatives are purposely excluded, the priest alone remains. What weapons he has in his hands! fear of hell, remorse of conscience, the flame of purgatory, all are used to induce the dying penitent to make the Church partially or totally his heir. In our Italy many hundred families have been plundered by a last will, a death-bed will, cunningly suggested by the Father Confessor. I stated in a former Lecture that in a few years £200,000 had been obtained in England especially from the dying Roman Catholics, to enrich the newly made Cardinal. Is this a Divine institution? Is such confession for good purposes, for public morality? Shame, shame upon the inventors, and the ministers of such an iniquitous institution!

Those priests claim to be called pure and saintly, notwithstanding their abominations in the Confessional; they claim to be fathers and friends of sinners, and Catholic at large; when they are really robbers of the fortunes, and assassins of the honor of those families who worship them as the angels of God. And this is the morality of the Confessional.

Yet when an institution is bad in itself, all its effects cannot be but bad. I, therefore, maintain my proposition, that Auricular Confession is immoral in its effects, because at any time and everywhere it multiplies sins and encourages sinners. It is often said Roman Catholic countries are better than Protestant, because they have Auricular Confession. But I contend it is the greatest source of immorality. Make a comparison. Take, for example, New York when it contained few Romanists, and New York of to-day; and you will find a difference in your religion and your society. Compare the Roman Catholic part of Ireland with the Protestant part. What is the result? It is a fact known by statistics that in ten criminals, (though the Protestant population is double or triple the Roman Catholic,) there are eight Roman Catholics to two Protestants. Out of ten condemned to death in England, you have, generally speaking, seven Roman Catholics to three Protestants. Why? I shall answer in a few moments. Where is the Law of God more observed—among Roman Catholics or Protestants? Where is the blessed name of God more blasphemed? You sometimes hear Protestants blaspheming the name of God, but in many Roman Catholic countries in every two words spoken you have dreadful blasphemies. Where is the Sabbath day most sanctified? In Rome, the Catholic centre, and the throne of the Pope? In Paris, this holy Paris of the present? There is no difference from any other day; business, pleasure, folly, crime are as publicly active as on any day of the week. I do not mean to say that in Protestant countries there are no vices, nor crimes; there are; but comparatively few, and lesser. Perjury among Romanists is so common that while in Italy you pay two shillings for a perjurer, in Ireland they perjure gratis in behalf of some friends; the knife and the poignard, the highwayman and the assassin, revenge, depredations, murders, are almost exclusive pre-

rogatives of the Romish Spain, Italy, Ireland. In Popish countries illegitimate births prevail in gigantic proportion. Beginning from Rome, the fatal use of governmental lotteries ruins both in morals and wealth the middle and laboring classes. Where there is no self-dignity, there cannot be world-morality; where confession enslaves, there immorality thrives. No! This morality claimed for Auricular Confession is a lie, which some papers may assert among Americans because they are four thousand miles away; but we, who come from the European Continent, are able to ascertain, and to prove it, as it is, a Catholic lie.

What is the reason? Ah! It is because Protestants abstain from sin for the fear of God, Roman Catholics for the fear of man! Protestants observe the Law of God, because commanded by God; Roman Catholics observe the Law of the Church to please their Father Confessor, and that they may not be deprived of absolution. What Saint Paul said is too true in the present topic, "The fear of man makes slaves, the fear of God makes sons." How much of that little morality which appears amongst Romanists, which before God is characterized as mere hypocrisy, would suddenly disappear if it were allowed to them to be Papists without the Confessional! They affect morality only because they are spied by a priest, or in order to gain his favor and protection for temporal purposes.

But my proposition is to show by inductions and facts that really Auricular Confession is immoral in its effects, because it encourages sinners and multiplies sins. I do not know if you are aware that when Romanists have received the priestly absolution, they consider themselves totally pardoned and free from sins. Therefore the great business for these blind people is to obtain the priestly absolution. What is necessary to obtain absolution? It is very easy to find it; I measure all Catholic countries by Italy. Now in Italy you have but to choose an ignorant, or a simple, or a good-hearted, or a busy Confessor, and you will easily receive remission of sins. This is what I rightly call to multiply sins and sinners, when absolution and forgiveness can be obtained at one's own pleasures; then sins are unlimited, sinners unbridled. As a practical illustration, take the fact of the *Banditti*. When one among them is wounded,

the first thing he cries out is, "Confession! a Confessor!" Why? "Because if I receive absolution I go to heaven." The Italian and Spanish brigand, before setting out on his mission of plunder, lights a lamp in honor of the Virgin Mary in order to obtain her blessing; then goes out, robs, and murders; and if he get a fatal blow, cries, "Confession!"

Are those things a good specimen of morality? And then the Confessional itself is immoral in its effects. Oh! my brethren, how many fine-growing boys become full of licentiousness for the imprudent questions put to them by a stupid, or rather wicked Confessor! How many not in my Italy only, but even in your America, become infidels, disgusted as they are by the lustful speeches of their early Confessors during their confessions! How many young ladies learn the first malice, and their depravation, from the lips of a lascivious Confessor in his cross-questioning about sins! Immoral, immoral, immoral; invention of Hell!

Finally, Auricular Confession is immoral in its influence on Civil Society. That society never will be free, happy, and secure in its freedom, which has Confessors and Confessionals. Recall those notable passages in history, the Expulsion from Spain of the Saracens and Jews, the Inquisition everywhere, the Revocation of the Edict of Nantes under Louis XIV.; search for their causes; they are all to be traced to the Confessional, they are all the devilish offspring of Father Confessors and confession. In Italy, at this day, we have the slavery and butchery of Naples, all the suggestion of a Father Confessor; for this fatal Bourbon, this cruel hyena, drunk with blood and tears, every night kneels before his Father Confessor, asking his blessing, and, through him, the blessing of God. From this adulterous, incestuous, publicly scandalous Confessor, does the Bourbon receive God's blessing, and then retires to dream of new dungeons, new torments, new scaffolds for his unhappy subjects.

The latest efforts of Confessors are against civil and religious Freedom. I need not again advert to the scandalous behavior of the Irish priests at the last election; to the opposition given to the Siccardi laws in Piedmont, when which were about to pass, the deputies and senators asked three

days in order to consult their Father Confessors, who banned a law that operated against the pretensions of the Church; nor to the league of the Sunderbund in Switzerland, to overthrow republican freedom there for Popes' and Jesuits' sake, and which was so cunningly prepared by means of secret confessions. Instead, I approach more and more to your own interests at this practical conclusion of my lecture.

Thus do Jesuit Confessors work elsewhere, against the improvement of society; and now, in America, they work against Protestant liberty. Do you suppose it is not so because you do not see the operation? Do you think Jesuits will war openly from the platform? Ah, no! They are astute; it is much more to their purpose to talk in the Confessional than from the platform. You will say, "This is a great exaggeration; this is said *gratis*." *Gratis*! Oh! if you wish to know the art of the Jesuits, and of Roman Catholic priests generally, in your country, it is good, under the blessing of God, that His warning should betimes reach you from the Continent, by the instrumentality of some man come from the field of battle among Roman Catholics. Remember my words, and may they be profitable! We have in Italy (and their mystical operation extends all over the world) three Bulls, of three different Popes, Pius VII., Leo XII., and Gregory XVI., obliging all penitents to discover ~~all~~ among their relatives who are adherents to the liberal cause. Thus all names of all patriots are known to the authorities of the Church; so that in my Italy such a control over *one* heart (generally a female one) implicates many in the mesh. Sisters betray their brothers, wives their husbands, and what is horrible to say, what is against the law of nature, what is possible only in the cruel system of Rome, *mothers* are obliged to accuse their poor children! We have in Italy not one but hundreds of thousands of brothers, husbands, and sons, young men, condemned to the galleys, exile, the scaffold, only in order that their sisters, wives, and mothers, can receive sacramental absolution from the priests. You will perhaps say, that does not touch us—such kind of perfidy never will approach American shores. Americans, Americans, you mistake Popery! Here she must be in disguise; but, in her heart she is always Popery. And secretly she will do in America what openly

in Italy. She cannot be better in her nature because Americanized. If you do not know the system, hear for your benefit what it is abroad, in order to save from its snares your dear country. In the short but glorious period of our Roman Republic, (Americans! hear an Italian,) we found in the palace of the Inquisition at Rome a large book with the correspondence of all the bishops throughout the Christian world; in which correspondence we found the names of all patriots, leaders of liberals, among all nations, not only Italians, but Frenchman, Spaniards, Portuguese, AMERICANS, Mexicans, all diligently collected and sent from the bishops of all the Christian world to the Inquisition of Rome. This is Auricular Confession!

After my two last instances you can now conclude whether Auricular Confession can do anything for your Protestant and republican country. Therefore, hear me! If you are Roman Catholics, you will be never free, always slaves of your priests, always bigots, never Christians while you kneel before a man as your Confessor. Go to Christ, confess your sins to Christ, embrace Christ hopefully, expect your forgiveness from Christ, and leave your Father Confessor forever. If you are Protestants, remember I came from England, where I was thundering against that morbid semi-Popish Protestantism which looks indifferently at the danger from Auricular Confession. And here I say, remember, some Papists in Protestant disguise are here working to introduce Popish practices into the bosom of the Protestant faith. Therefore, if, even in America, you see some kind of Auricular Confession introduced into some Protestant Congregation, as it was lately into the Diocese of Exeter by Bishop Philpotts, and by the Rev. Mr. Prynne, say, "this is no longer a Protestant Church, Protestants are without Confession and Confessors, and thus they must be forever." If you will preserve your Protestant faith, and with it your Republican America, remember! let there be no Protestant Confessors, no Protestant Confession among you!

Beware from the beginning; under that mask of spiritual advices, and mystical consolations, no doubt, some Protestant traitors endeavor to introduce Popery into your America, too confident in her strength and her children.

LECTURE IX.

THE INQUISITION.

I SHALL prove that the Inquisition is against the spirit of liberty granted by Christ in the Gospel; against the spirit of meekness which must form the mission of a Christian clergy; and against the spirit of Charity which must inform the true Church of Christ. I will speak only a few words in Italian, because my fellow-countrymen know by practice what the Inquisition in Italy is.

[The Lecturer spoke thus in Italian:]

The Inquisition, even not in the strictest sense of the word, is memorable for Italy, as recording the epochs most fatal to her independence and liberty. I will only mention two, to show that as the Papacy always persecutes, it is always intolerant. Arnaldo da Brescia, filled with a Divine *afflatus*, raised his voice against the abuses of the Popedom, for the liberty of Italy. In the youth of the twelfth century sprung up, glorious amid the darkness that went before, and followed it, a fleeting day of Roman freedom, a "rainbow-like epoch," when the sacred words, "*senatus populusque Romanus*" (the senate and people of Rome) once more took form and life, and once more a Roman eagle, from the summit of its republican towers, measured with its eyes the universal world. Of this resurrection the heart, the life, the soul, was the poor monk, always poor, and truly Christian, Arnaldo da Brescia! Evanescent epoch! Rome had then no Pope, she had spit him forth from her city; but, ancient instance of the often recurring tale! a barbarian king menaced Italy with a Pope; Adrian IV. was conducted to Rome by barbaric troops; every idea of liberty was destroyed, the republic trampled in the dust. Arnaldo da Brescia, the preacher of the liberty of Italy, was handed over by the

barbarous Cæsar to his Papal executioner ; his strangled corpse was given to the flames, his ashes to the Tiber ; and Italy's welfare was crushed again under the fatal Popedom, by means of a Barbarossa.

Three centuries roll on, leaving a gloomy trail on the page of Italian history ; and, once again, an apostle of freedom arises ; In Florence, Savonarola, the Dominican Friar, preaches in strains of burning eloquence against the usurpation of the *Medici*, and the fatal corruptions of the Roman Court ; and, those foes overcome, widens his theme, and denounces the vices of the spiritual pontiff, the despotism of the King of Rome. Alexander VI., the intriguing pontiff, the incestuous priest, the man of nameless crimes, marks him for his vengeance : and in the Grand Palace of Florence Savonarola, the preacher of freedom, the defender of a Florentine democracy, adds another glorious name to the martyrs of the Inquisition.

At the last epoch of the Reformation, the Church of Rome redoubled its cruelties in the Inquisition. " Oh ! It was for love of the Italians ! to keep away French and German invaders—to save them from the gallows—to make them altogether Christians ; to protect them from heresy." But he who is, in the sense of Rome, a heretic, is in the sense of the Gospel a Christian, and the man who loves the twofold liberty, civil and religious, of his country, is the man who swears, as we did after '48, to overthrow the spiritual and temporal dominion of the Pope. As truly as the Inquisition is against Liberty, so truly will those who are the instruments of God, for the gospel and freedom, overthrow the Inquisition in Italy—eradicate its very foundation. Let Italians, like Samson, feel the two pillars whereupon all Popery stands, Confession and Inquisition. Let them in their renewed strength shake both ; may the Vatican fall into ruins with all its mummeries and its falsehoods : may the Papal tyranny so displayed in tortures, dungeons, chains, fagots, and scaffolds, be broken into pieces, and may a new Italy, without devilish inquisitions, breathe the pure freedom of the Gospel, enjoying the peace of primitive Christianity !

[The Lecturer spoke in English :]

All the precepts of Christ, in point of faith, are reduced

to one: "Go, and preach the Gospel to every Creature: he that believeth and is baptized, shall be saved; he that believeth not, shall be damned!" Wherefore the believing or not believing was left to the free choice of each and all. The first gift of God to mankind is not an automatical religion—but, it is liberty: without liberty man is nothing; without liberty this world is as nature without a sun, in perpetual darkness: therefore we will use our liberty in order to choose our religion. A religion thus chosen, and followed, must vivify, because it is no longer imposed, but a free choice. But this is not the doctrine of Rome. She says, any one born a Roman Catholic, must live one, and die one. Every one knows the trouble, the insistency, the impertinence, of the Roman Catholic priesthood, in their importunities to one who has abandoned their false faith; and the reason they assign is to glorify Christ and God. I speak of where the Popish system is dominant. There, consequently, if any one entertains a doubt on some religious matter, the Inquisition lays her hand on him, imprisons, enchains, and tortures him; and she calls each cruelty the Mercy of heaven, in order to restore his heart to its ancient and lost faith. Thanks for such a mercy!

If any one with courage, fortitude, under God's protection, bears the torture, confesses always and only Christ and his pure religion, the Inquisition strangles him, burns him, and calls those barbarities the mercy of heaven as tending to his eternal salvation. Thanks for such a mercy!

And, finally, if any one, like the ancient martyrs, confesses Christ upon the scaffold and the faggot, and dies faithful to Christ, the Inquisition disperses his ashes, denies him Christian burial, curses his memory, his wife, his sons, his grandsons, to the fourth generation; and she calls such barbarities a mercy of heaven for the preservation of Universal Faith. Thanks for such a mercy!

Man is a reasonable being. Present to a man a reasonable religion, and he will embrace it. This is the cause why the Gospel spread so easily; it is the religion of reason, there is nothing in it against human reason. But why is the Church of Rome obliged to have recourse to the violence of the Inquisition? If she be a reasonable Church, she does not need violence; reason alone, free discussion alone, can per-

swade men ; she could conquer convictions by her maxims, her theory, and her practice. But it is not so ; and why ? Because in the Church of Rome nothing, *nothing* is reasonable. The supremacy and infallibility of the Pope, Purgatory, Indulgences, Transubstantiation, Mariolatry, Worship of Saints, relics and images, Works of Supererogation, Justification by these works instead of by God through Christ and his faith, Auricular Confession, Celibacy of the Clergy, Processions, all are unreasonable, because they are unscriptural ; therefore, the Church of Rome needs the Inquisition.

Poor, blind, bigoted, Roman Catholic people say—" Our Church is the oldest one ; she still exists where many and many ancient churches have been destroyed by time and reason, and all heresy annihilated by the grace of Christ " Yes, she still exists ; and I always say the Church of Rome shall exist till the second coming of Christ ; perhaps in Italy it may cease after a few years, but in other parts of both Continents it will continue. And why, I ask, will it exist ? Because Christ said it was necessary to have scandal in the world—because the Apostles said false prophets will always be among the true sons and children of Christ, because the prophecy of Paul clearly says that the kingdom of Antichrist shall not be of a few days, but of many, many centuries, till Christ come again. But, practically speaking, why does the Church of Rome exist till now ? " Oh ! by a miracle, a special providence of Christ ! " and I answer, your miracle is the Inquisition ; your special providence is the executioner of the Inquisition. Without the Inquisition, all Europe would be Protestant—all America would be Protestant. That unhappy Spanish part of America in which the Inquisition made so many thousands and millions of victims, would be, at this day, as Protestant as the United States. And my Italy, in which, at the time of the Reformation, the rigors of the Inquisition were increased, would now be a Christian country, without Pope and Popery, according to the Word of Christ. Thus it is not in the good, pure doctrine of Rome, but in the cruelty she resorts to, that the cause of her endurance is to be found.

The ancient pagans are called persecutors, and their victims are called really martyrs. Why were the pagans per-

secutors? In order that Christianity might be brought back to paganism; under this pretext they made many millions of victims. What is the Church of Rome now doing? The Christian Church is one of liberty, therefore she leaves every one free to abandon her. The Church of Christ is without persecution, kind, meek, and benevolent; she was enjoined to spread the Gospel only in humility and meekness, therefore the true Church must live in humility and meekness, and any Church abandoning this true Christian spirit is no longer the true Church of Christ. The Church of Rome, plainly abandoning the meek and humble spirit, imitates the ancient pagan church, and therefore is the heir in all and for all, of the worst paganism. What I say, that I prove. Why did the pagans kill the martyrs? Because they did not worship Jupiter, Venus; because they denied the God of ancient Rome. Why does the Church of Rome persecute thousands and millions? "Because," as she herself answers, "they are heretics." And they are heretics because they cannot believe as Rome believes. Suppose they were, what is the duty of the true Church? To persuade them, discuss with them, constrain them by reasoning to abandon heresy, and embrace again the true Church. But this is not the method of Rome; she abbreviates all discussion; the sword, the faggot, the cord, spare her the trouble of arguing with heretics; thus she is always triumphant, always standing, and always pagan!

The Church has no right to kill or persecute; and you must bless God for this, that in your Protestant American Republic only there has been no persecution for conscience's sake, in spite of religious liberty. If, in all reformations, and especially at their beginning, you find that there was persecution; in *that* the persecutors left the true spirit of Christians, imitating the Romish Church from which they fled; but read, and study, and you will be unable to find persecution in the beginning of the true Church of Christ; the ancient Church had among her children martyrs, but no persecutors. The Church of persecutors is the Church of Rome; therefore those whom she calls heretics, must be truly martyrs.

What is the crime of heretics? They refuse to worship

the Virgin Mary, but they worship Christ; they deny a mother of God, but admit and claim Christ as true God; they refuse to worship the wafer, but recognize the symbols of the body and blood of Christ; they abhor Auricular Confession, but confess themselves to God Himself. Where, then, is the heresy? They are all as true, pure, primitive Christians; and as the primitive Christians, when they were murdered by the Pagans, were called martyrs, that is, witnesses, so the heretics of Rome from Arnaldo and Huss, to Patrick Hamilton, Cranmer, and their followers, all are martyrs for God. To conclude on this point; if the Church of Rome does exist till to-day, she exists by the Inquisition; and thus, she is the best copy of that very bad original, Paganism.

If the Church of Rome, by the Inquisition, destroys the spirit of the liberty granted to all Christians by Christ, still more does she, by the Inquisition, destroy the spirit of meekness which must form the true mission of the Christian Clergy. But, before going further, an objection! "We are free," say the Papists. "Nobody imposed our religion on us; we are free." You are free? What is your freedom? To read the Bible? "Oh no! it is useless." What is your freedom? To select your priest? "Oh no! because it is better that he should be appointed by the Bishop who knows our needs." What is your freedom? To choose that belief which you may think best for your soul and heart? "Oh no! because we have our catechism, which tells us all that, and we believe what it teaches." What is then your freedom? Yes! you are free to go to the Church when the Priest commands; to go to confession; and, in Ireland especially, the Roman Catholics are free to hear from the altar, the denunciation of individuals by the Priests. What is your freedom? To be blinded, to have the fingers of the priest pressed upon your closed eyelids; to have every ray of light excluded from your soul. What is your freedom? To be excommunicated at the pleasure of a priest, often immoral; to be deprived of the Sacraments for mere political feelings; to be denied Christian burial at the caprice of an usurious Clergy; to be chastised by prisons, by being cast into the Inquisition, where

the Church has the power. This is your freedom! Thank your liberal Clergy! Is all that no cruelty?

What must be the true spirit of the Clergy? Christ, sending the Apostles to preach everywhere, said unto them, "When you enter into a house, say, peace to this house." Therefore the mission of the Christian Clergy is one of peace; and when I say peace I mean the peace of Christ, which is a real war against all systems of error and imposture.

More: our Divine Saviour said to his apostles, "I send you as sheep among wolves;" therefore, their mission must be mildness, kindness, and especially of fraternal love. Now, who changed these sheep into wolves, and not only into wolves, but into tigers and hyenas? The Inquisition! When a priest sits on a tribunal of life and death, he is no more a minister of Christ, but the Caiapha against Christ; when he becomes a temporal judge, condemning his brethren in their goods and in their lives, he is no more a priest of Christ, but the Judas Iscariot of Christ.

Christian people respect their priest, honor, and like, and also pay their priest, but this is in order to find in their priests fathers and not judges, shepherds and not executioners. But, in the Church of Rome, this cruel clergy, especially after the invention and introduction of the Inquisition, became so enraged against Christianity, that, at present, the purest hatred against the purest Christian people seem to be the best part of the Roman Catholic mission. "Exaggeration!" I have only two words in answer. Can you find in the Gospel Christ authorizing to condemn to dungeons, to the galleys, to the scaffold, to strangle, to burn alive any man? Can you find *one* text to this effect? No! The teachings of Christ are everywhere meek and benevolent. I know that, as an objection, the Church of Rome says, "In the Gospel you find the text giving authority to the Church to excommunicate the obstinate and public sinner." Yes—but, what is the Church? Pope, cardinals, archbishops, bishops, priests and monks? No! Clergy and laity all together; this is the Church, not the clergy alone. In the Roman Church the judges and inquisitors are all priests and monks; therefore I conclude this is not a Church but a Clergy; and if the power to excommu-

nicate, not granted to the clergy alone, is found monopolized by it, it is no more legitimate power, but iniquitous usurpation. More : what does excommunication mean ? Only this, that the public sinner who scandalizes, shall be separated from the *visible* Church, because separation from the invisible belongs only to God. The body of the Church have no power to exclude a man from heaven, this kind of exclusion belonging to God alone. What is the excommunication of Rome ? Do you think it is a kind one ? a moral separation given for God's sake in friendly words, so as to offer an opportunity of repentance to the poor publican, to the prodigal son ? Permit me to read for your edification only one half of one Romish form of excommunication, which I will take from the Roman Pontifical.

" By the authority of Almighty God and of his holy Apostles, Peter and Paul, we solemnly forbid, under the curse of anathema, that any one draw away these present Virgins or holy Nuns from the divine service to which they have devoted themselves, under the banner of chastity ; or that any one purloin their goods, or be a hinderance to their possessing them unmolested. But if any one shall dare to attempt such a thing, let him be *accursed* at home and abroad, *accursed* in the city and in the field, *accursed* in waking and sleeping, *accursed* in eating and drinking, *accursed* in walking and sitting, *accursed* in his flesh and his bones ; and from the sole of his foot to the crown of his head, let him have no soundness. May there come upon him the malediction, which by Moses, in the law, the Lord hath laid on the sons of iniquity. May his name be blotted out from the book of the living, and not be written with the righteous. May his portion and inheritance be with Cain, the Fratricide, with Dathan and Abiram, with Ananias and Sapphira, with Simon, the Sorcerer, and Judas, the Traitor ; and with those who have said to God, " depart from us, we desire not the knowledge of thy ways," let him perish in the day of judgment ; and may everlasting fire devour him with the devil and his angels, unless he make restitution or amendment. So be it—so be it." *

* Should any attempt to draw away the Virgins from the banner of Papal chastity, is it such a crime as to be cursed thus ? What, if one were taking away the Pope ! drawing Christ from heaven ! But

This is the meekness of Rome ! She says, " I have the power." Why ? " Because I have a Holy Tribunal, in which all is holy ; excommunication is holy ; the Inquisition is holy ; it is justly called the tribunal of the Holy Inquisition."

The Pacific is called so, because the most stormy of oceans. The fearful seamen call the Cape of Good Hope the most dreadful in all seas. Satan, the father of darkness, is sometimes called the Angel of Light ; and the Tribunal of the Inquisition may thus be termed " Holy "—the Holiness of Hell.

In all countries good Law, by affording the people security, should be their happiness. Thus in America, you are happy. Tribunals, trial, defence, all are public ; generally, your judges are pure, because selected by the citizens, and under the eyes of the community. In the Inquisition all is secret ; the incarceration is executed by means of secret ruffians ; the trial is secret ; the accuser may be anonymous, and is always secret ; the witnesses are all kinds of persons, even those condemned to the galleys, and (mark the inconsistency) even heretics are admitted to testify. There are also witnesses against nature, because all relatives are obliged to testify, even fathers and mothers against their own offspring. But never are the witnesses and actors in this trial confronted with the accused, because they, under an oath of silence, are assured of never being known. There is no free defence, no public sentence, all is done in the private room of the Inquisitor. All is secret, unless when the dreadful drama of an *auto-da-fè* is given to the world. The consequence is that all kinds of partiality and cruelty are ex-

that is not all. We have the same curse against any one who purloins their goods, or is a hinderance to their possessing them unmolested. For such temporal nonsenses, the Church so-called of Christ, dares to accurse body and soul of His children, notwithstanding He shed all His blood for their salvation ! In all other instances of excommunication, this Church is not better. All is compendiously expressed in the cruel condition of this verse,—

" Os, orare, vale, communico, mensa negatur."

She not only excludes the sinner from her communion, but pretends that he may also be deprived of all rights as a citizen, and as a man, denying to him even the assistance of his wife, or the respect of his children.

ercoised. A victim, after having fulfilled the years of his imprisonment, in leaving, is obliged to swear upon the Gospel never to reveal anything of what passed in his prison ; thus his lips are sealed,—until he leaves the place where the Roman Catholic Church is dominant. I have many documents where it is said, the judge must be severe, always using much austerity. Before this tribunal, all kinds of people, from emperors and kings down to the humblest, are liable to be brought. What passes there, you will hear in the conclusion of this Lecture.*

Generally, the Romish Clergy are cruel by second nature and system. A Clergy, bachelor by system, must necessarily be cruel. The Romish Catholic Clergyman takes an oath of perpetual celibacy ; he has no domestic affection, as husband or father ; he has no relation at all ; he denies all love of native country ; he lives only as one of a sect, a cast, a party, and a cruel party and a pernicious sect ; because, to revenge themselves upon the happiness of society, they display cruelty in the Inquisition, unexcelled in the ancient times of Rome, unsurpassed by Tiberius, Dionysius of Syracuse, and Caligula ; for those tyrants invented but one kind of torture against Christians, who were accused as guilty of treason against those Cæsars and their religion ; but what name will you give to the Romish Catholic priesthood, who have invented, not one, but fourteen species of torture, not against enemies, but against brethren, not against traitors, but against Christians. No ! I respect, in this point, the authority of Diderot, who said, "When you speak of the Inquisition, do not exaggerate, because the simple truth will appear so enormous, so incredible, that the future generation will call the simple truth an exaggeration." I

* All this has now become, to us in Italy, quite a natural thing ; probably you in America do not know it. I have noticed here, as in England, that the Roman Catholic Clergy, among Protestants, look better, more holy, and kind, perhaps, than they do among us ; and when I now speak against their cruelty, as in a former lecture I did, against their immorality, many Protestants will not admit the general proposition. You do not know anything. St. Alphonso Liguori permits to deceive heretics by personal duplicity ; namely, to appear a Protestant among Protestants, when not only a Papist, but a Popish Priest. Sometimes you have your spy in a Protestant disguise, a true Jesuit. Do not think this exaggeration ; it is fact.

clearly protest, that in speaking of the Inquisition, I never use Protestant, but only Roman Catholic books, and those of "pure blood," as the phrase is in Italy. Paramo, Macedo, Bruno, Calderini, Pegna, Grilando, Marsilio, and especially a book of Fra Bernardo da Como, entitled *Lucerna Inquisitorum*, or, "the Lamp to direct the Inquisitors." There are, I said, fourteen different species of torture, all of which I, of course, cannot describe, as it would take many hours. One of the worst was the deprivation of rest, not allowing sleep for fourteen, twenty, or thirty days and nights continuously. Sometimes I have said, let a description of these tortures be read, and all their cruelty cannot be conceived; but, if I here reproduce them, I can more clearly convey what was the pain suffered. The first was called the "Queen of Tortures," namely, the "Torture of the cord." In the middle of the prison stands a massive beam reaching from the floor to the ceiling; at the top is a pulley, and a rope passed through it, one end in the hand of the executioners, (these alway are two masked Dominican friars,) the other end fastened to the arms of the victim, which are tied behind his back, while to his feet is attached a weight of a hundred pounds. At the signal, the rope is drawn, the victim hoisted, and, by the weight of the body and the hundred pounds attached to the feet, the arms are wrenched backwards and upwards, until they are drawn over his head. While in this position, the victim is often cruelly flogged, and tormented with hot pincers or iron nails, and then comes the question, "Are you guilty? Confess!" He denies—then the rope is suddenly relaxed by the executioner; the victim descends, and is stopped within a few inches of the floor with a violent jerk, which completely dislocates the arms. If he do not then confess, he is sent back to his dungeon, to lie there three or four weeks, until sufficiently recovered to be able to bear a repetition of the torture, which is often applied three or four different times.

Another mode of torture is that "by fire." In the middle of the prison stands a brazier filled with live coals, within a few inches of which the naked feet of the victims are made to approach. Soon they become inflamed—then they break into wounds, from which blood and matter fall into the brazier. The torture is continued betimes for twenty-five min-

utes; then the feet are often scorched off, and the charred bones drop into the brazier; upon this the executioners remove the victims in their arms.

The Torture of the Wheel is especially used against delicate women. The undressed female is tied on one of these wheels, which is armed with sharp cogs; two strong men turn it round rapidly—stop it suddenly—and the cogs enter the flesh of the suffering woman, who remains always senseless, and often lifeless.

The last, which is especially used against courageous men, is the "Torture by Water." The victim is tied on a rough bench, his face is covered with white linen, and a funnel filled with water points towards his mouth. There is the Inquisitor, there is the victim, and there the executioner. On the one hand is the Inquisitor, on the other the executioner, between them the victim. The sign is given, and slowly, drop by drop, the water in the funnel begins to fall upon the cloth which covers the wretch's face. The cloth is moistened, and, as it is, the breathing becomes more difficult. Gloom—sternness—secrecy—silence—except that one small, fearful sound, drop, drop, drop; and now the breathing grows thick, and thicker, and becomes a second sound, breaking the dreadful silence of that scene. Drop, drop, drop—still they come; and now the sensation of strangling, drowning, seizes the victim, and a third sound is heard, low moans join the chorus of torture. The question is put—"Are you guilty?" A weak voice answers with difficulty, "No! I have not committed——" Drop, drop, drop; still thicker breathings—still feebler moans; and the question is put again, "Are you guilty?" A weaker voice, almost inaudible, piteously gasps forth, in broken syllables, "No—I have—not——" Drop, drop, drop; again the question; but now there is no voice—no breathing—once more the sound of that merciless drop is heard alone, as if in triumph at its victory; for it has arrested the blood and stilled the tongue—there is no more any answer, for there is no more any life.

And this is the Church of Christ! Without rage, and with my heart in my tongue, I ask, Roman Catholics, is this the Charity prescribed in the Gospel? You who venerate your priests, remember what they are; meek, benevolent in their pulpits, in the Confessional-boxes, and when

they seek to despoil their flocks of money. Priests of the Inquisition, are you the ministers of the altar? of peace and love? No, you are murderers, and assassins; remember the baptism of history, you are consecrated cannibals.

Many say, "Certainly, it was not good, but it was necessary in the time of heresies." In the time of the apostles there were heresies. In his Gospel, St. John fights with many heretics and leaders of new heresies, but he never inculcated such as those of the Romish Church. "Oh but," cry some, "the Romish Catholic Church is not guilty of the Inquisition." In England and Scotland I often hear it said, first, that the Inquisition was not an ecclesiastical tribunal, and that, therefore, the church could not be made accountable for its acts; second, that the Church of Rome never persecutes any one for his religious opinions. Hum! Inquisitions not Ecclesiastical, and the Church never a persecutor! You will oblige me by answering a few questions. Was or was not the inventor of the Inquisition one St. Dominic Guzman, also founder of the Dominican order of Friars? Did or did not the first approval of the Inquisition come from one Innocent III., an infallible Pope of Rome? Did or did not twenty-four different Popes, (not Kings or Laymen,) but infallible Popes, Vicars of Christ on earth and so forth, issue twenty-four different Bulls in favor of the Inquisition? And are not the Judges of the Inquisition always Prelates, Priests, and especially Dominican and Franciscan Friars? Are or are not the tribunals of the Inquisition held in the monasteries of Franciscan or Dominican Friars? To the present day is not the Pope himself, and always and forever shall not the Pope himself be, the supreme head and prefect of the Inquisition? To the dishonor of the Church and Priesthood of Rome, is not Pius IX., at this moment the supreme head and prefect of the Holy Inquisition? And, therefore, are not all cruelties, perpetrated in the Inquisition, done by the authority of this Angel of goodness, his Holiness Pius IX.? Therefore, my dear Catholics, the Inquisition is really an ecclesiastical tribunal! But the Church of Rome never persecuted! This is the preaching and writing of some Roman Priests! Really, did it never persecute? A hundred thousand Waldenses slaughtered under the commandment of the cruel

Montfort, and the direction of Saint Dominic Guzman are nothing! Forty thousand Huguenots slaughtered on the eve of Saint Bartholomew, are nothing! Thousands and thousands of women and men, thousands of children and boys, perishing in the flames, in the slaughter of the Templars and Mirandoles, are nothing! Three hundred and twenty-four thousand victims of the Spanish Inquisition in those countries, are nothing! Six and a half millions of Indians, native Americans, (as says *Las Casas* and *Pallafox*, Dominican Friar and Catholic Bishop,) hunted down like wild beasts by enraged bull dogs, by order of the Inquisition, and assistance of its holy ruffians, are nothing! Hundreds of thousands of victims in France, Portugal, Sicily, Lombardy, in the secret prison of the Inquisition, and in the *autos-da-fê*, are nothing! The Church of Rome has never persecuted any one for religious opinions! Oh! shame, and curse for the lie!

"Well, perhaps the Church of Rome, in ancient times, persecuted obstinate heretics; she never troubled any other; but, at present, it is a different thing. She is now without an Inquisition, and no longer uses persecution." I am very glad to hear it. But, beginning with myself, I am to day an exile by the kindness of Papal Rome: from my actual position I can say I suppose the Inquisition yet exists, to this day.

Oh! Cardinal Wiseman printed a sermon in London a year and a half ago, and when preaching it he said, with a sweet voice, "My dear friends, the Inquisition exists no longer! It is not in Austria, Bavaria, Belgium, Switzerland, France, countries with a mixed population of Protestants and Catholics; nor does it exist in Spain, Portugal, Brazil, Mexico, countries friendly to Roman Catholics; and, therefore, the Inquisition will not exist in England." It is an astute word from our enemies! But I beg to make a little dilemma. In the enumeration of all the world, His Eminence, Cardinal Wiseman, forgot Italy. I reason thus—either Cardinal Wiseman does not know that in the map of Europe exists a small country called Italy and, consequently, does not know of the Inquisition that is there, and thus is a very ignorant Cardinal; or, he does know that Italy exists, and that always, to the present day, the Inquisition exists in Italy, and conceals its existence

there in order to introduce it easily into England ; and in this second instance he is a very impostor Cardinal. I leave him the choice, either to be ignorant or an impostor.*

Italy is not alone in that blessing ! France desires to have it. France, who sold her liberty to a bastard, no more a people, no more a nation ; not content with having lost her civil, wishes also to lose her religious liberty, by introducing the great happiness of the Inquisition as the culminating point of her civilization. May God grant to the French people this same blessing as a just price for having destroyed civil and religious liberty in Italy !

My practical conclusion is, if the Inquisition be everywhere on the Continent, especially in Austria, if it be near being introduced into England, beware for your America. Do not say what Englishmen said a few years ago, " We do not fear anything, we despise the Inquisition, and we cannot fear its introduction." Why was Cardinal Wiseman sent as Archbishop to Westminster ? He himself says, " in order to introduce into England the Canon Law." To introduce the Canon Law into a Protestant country it is necessary to have a regular hierarchy. Unfortunately you now have in America a regular Roman Catholic Hierarchy ; it consequently will work to introduce into your country the Canon Law, and, thus, gradually bring in the Inquisition, which always travels close behind it. Do not deceive yourselves on the ground that you are Americans. You are Protestants, therefore heretics ; here is the Canon Law against heretics, (it is not your case at present, but it

* As I said in my first Lecture, Pope and Satan are perfectly equal ; Satan is always Satan, Pope always Pope ; but, the ancient Popes had their Inquisition, and so, too, have the modern. Pius IX., that angel of God, grateful to God for his restoration to the Vatican throne by means of holy Austrian guns and very Christian French bayonets, Pius IX. made it his first care to re-establish the Inquisition in Rome. We, Italian liberals, are called infidels and atheists. After the flight of Pius IX. one of our first cares was to open the dungeons of the Inquisition, to free its many victims, to destroy the relics of these priestly cruelties, and to change the inquisitorial apartments into alms-houses for the poor people deprived of their habitations during the Roman siege. But the first care of Pius IX., on his return, was to renew those inquisitorial prisons. To destroy the Inquisition it was necessary to be Italian patriots—to restore it, it was necessary to be the Vicar of Christ, and the *protégé* of Paris.

can be ; therefore I must warn you ;) excommunication not only against heretics and those suspected of heresy, but also against all who harbor them, or hold any converse or communion with them ; they are excluded from all offices, ecclesiastic and civil ; their goods are forfeited, and, finally, their lives ; they are condemned to death, more particularly by fire. So says Gregory IX. ; so says more particularly the Bull *In cæna Domini*.*

To conclude ; look on the Continent ! Where the Inquisition is, the people are blind and miserable slaves ; where it is not, the people are enlightened, prosperous, and free. You, without an Inquisition, became a prosperous and free people. Oh, beware of the introduction of the Inquisition ! Remember my words. It shall not be in your time. No ! but in your time the ground will be prepared for the future Inquisition. Remember the ancient proverb,

“Principiis obsta ; sero medicina paratur,
Cum mala per longas convaluere moras.”

“Take care of the beginning ; when sickness has grown strong by delay, it is late for medicine.” I speak not now on my own account ; in future time my strength, my voice, my breath shall be for my Italy. If I spread now my mission in England, and in America, it is not for myself. In England I was laboring to repay the English hospitality ; and now I labor to repay to the American people the refuge I received at Rome in an American house, and under the American flag. Therefore, hear my impartial word. In secret, and with great prudence, Romish Catholics are

* The Roman Catholic Archbishop in this city is entitled to esteem by his kind and learned manner of life ; I do not speak of individuals, but I ask the Roman Catholic Archbishop,—is this not the oath you took in becoming an Archbishop ? “heretics, schismatics, and rebels to our said Lord, or his aforesaid successors, I will to my power persecute and oppose.” We Italians, patriots of the Roman States, we know too what means such an infamous oath. But now for you, Americans. This is true. Either the Archbishop is an infidel and atheist, and then he will be kind with Protestants, and will not abuse and persecute Protestantism ; or, the Archbishop of New York is a good Romish Catholic and a faithful man to the Pope ; then, according to his oath, he *must* persecute and abuse Protestants, and, therefore, he never can be for your liberty, prosperity, aggrandisement, and glory.

now endeavoring to spread the dominion of the Pope in your country. But where the Pope dominates, there, of course, is the Inquisition. Look at the Romish Catholics; they are strong in their attacks, because they work united and together. Protestants, do not mistake my intention and words; remain as you are, Episcopalian, Presbyterian, Methodists, Baptists, Dutch Reformed, and so on; remain as you are. I respect all true Christianity; such differences to me are beauties, as in the spring-time different flowers in a garden. In your houses, your families, your private feeling, your congregations, remain as you are; but, in the face of the common enemy, to remain private Americans, is guilt. To be only Episcopalians, Presbyterians, Methodists, Baptists, Dutch Reformed, in the *face* of Rome, in the presence of Popery, is a crime! In the presence of Popery you are no more Episcopalians, Presbyterians, Methodists, Baptists, Dutch Reformed, but Christians, and Christians only. Union, American Protestants, among all different opinions! Union, Christians of every name! Union, union, union! And Rome's Pope, Popery, Inquisition, and Inquisitors will——

[The rest was drowned in the applause of the audience.]

LECTURE X.

THE PRESENT STATE AND FUTURE HOPE OF ITALY.

A FEW countries on the old Continent, Switzerland, Belgium, Piedmont, and England, are truly free; a few also in the New, but not very happy—because freedom, coming from slavery and tyranny, and remaining bound to the Popish system, has not yet fulfilled its mission, perhaps cannot fulfil it. The only happily free country in the New Continent is your United States—happily free because Protestant. To speak about the slavery in my country to a people who enjoy freedom, is to speak to the blind about the light of the sun. Still, I shall endeavor to place before you some principal topics, from which you will conclude what a miserable life people sustain in Italy.*

To show the slavery of Italy, I take, for one example, the Police, the thermometer of a people's freedom. Where the Police is a maternal office, and its hand not heavy on the people, there such freedom is a large benefit. This is a gift of God to your country. Your policeman is very

* But for France, Italy would now be free. But for the corsair French expedition, we would have procured our liberty against Austrians, Anglo-Neapolitans, and Spaniards; for do not believe that we are cowards; we have hearts and arms, to free our country when the contest is within human power, when we are not as a single nation overpowered by a league of many despots. But God is right! He who strangled the liberty of Italy, also strangled that of France. God is right! No one, either deputy, general, or politician, who voted for or followed, the expedition against Rome, escaped confinement and trouble from the man who ordered it. God is just and right, and, for the final result of freedom throughout the world, for the good and final result, I hope and expect to see the Russian Cossacks of Nicholas act in Paris the same part which the French Cossacks of Louis Napoleon acted in Rome.

well received everywhere, because his office is, not to vex, but to protect. American citizens are not for the police, but the police for American citizens. In Italy the Police is no mother at all, but a step-mother! *You* are free to go where you please, without paper, passport, or custom-house tribulations. You have meetings of all kinds, balls, parties, without trouble from the police. But, in my country, the police follow the Italian to the theatre, the promenade, the church; the police enter into our houses, our private rooms, our domestic cabinets. The police inspect, and discriminate, and judge, and condemn our thoughts, our looks, our words, and our acts. We have no free speech, no free meeting, no free press; nothing is free in Italy; neither the hope nor the fear for our country; because, if we have only an aspiration for the freedom of Italy, the police persecute it, stifle it.

At Rome, sisters, wives, and mothers, for dropping some tears on the tombstones of brothers, husbands, or children, were flung into prison by Pius IX., "Christ's Vicar;" because to shed tears upon the graves of martyrs for Italian freedom, is considered more than a crime, a treason! Our police is worse than the dreadful ear of Dionysius of Syracuse, who from the bottom of a well could hear every word spoken by his prisoners in their dungeons. We must suspect every one, friends, relatives, domestics; for any of these may be an emissary of the police.* This is no life,

* To meet friends, it is necessary to obtain a previous license from the police. In some parts of Italy if more than three speak together in streets or coffee-houses, the police interfere, as in an actual mob. If at a dinner-party you are more than ten, this is a crime, and to avoid disturbances you must solicit beforehand a permission for your dinner. For *soirées*, or balls, though private, and among friends and relatives, the same previous license must be obtained. In the Roman States the masters of houses were obliged to pay some government ruffians, who with sword and musket were introduced into the very room where the company were assembled during all the time of the party. These vexations and cruelties have now reached such a height, that when relatives, even brothers, desire to visit their dearest friends in exile, the police deny them passports, but, instead, liberally grant them papers for their own exile. As the Evil Genius among the ancients was believed to infest human society, so our really devilish police has the cruel mission to contaminate and destroy Italian happiness, by substituting its own infernal providence.

but a continual death, a perpetual anguish ; it is to be held in constant torture between love of native country and the hell of our tyrants. As you are kings in your houses, we are slaves in ours ; the lowest policeman can enter them, search all our papers, pry into all corners, and cast into prison, at the arbitrary will of the Commissary of Police, the master of the house, or as many as he pleases. Such is our life in Italy : a beautiful sky, but not a beautiful life !

But, if our domestic police be not sufficient, we have plenty of strange police. We have the blessing of the Austrian police—we have the mercy of the French police ; we once had also a proud specimen of the Spanish police ; so that all kinds of police can find a place in Italy ; thanks to our kings and princes, beginning with His Holiness, Pius IX. !*

Next, if the domestic and foreign police be not enough for us, we have, also, the Clerical Police.†

* Police ! ah, you have no idea what the word means in Italy ! The barbarous Croats of Austria flog men and also females, not only of the lowest class, (though I draw no distinction in humanity,) but, in Milan, Mantua, and Venice, and only a few weeks ago in Bologna, the Austrians flogged several women of the first rank. What a beautiful spectacle the French army presents in Italy ; the army of the " Great Nation," the heirs of the " Grand Army," the soldiers of Marengo and Austerlitz ; the victorious army of civilized France ; acting the function of ruffians of the Inquisition at Rome—the glorious soldiers of Napoleon the Little, performing the very glorious function of soldiers of the Pope ! If sometimes the French nation enjoy in America friendship and affection because once (not all for sympathy with America, but for revenge to England) they aided America to freedom ; we in Italy have a right to despise the French nation. The French nation ! ay, a nation ! When a people are willing to sell their liberty for a glass of champagne, they are no more a people, no more a nation ; they are but a herd of slaves !

† In your country the Clergy are entitled to the respect of the people, because, generally speaking, the Clergy, the Protestant Clergy, are only identified with Christians, and Christian business. The Clergy are respectable only when they fulfil their spiritual mission alone ; whenever they meddle in temporal or political affairs, they lose their respectability. This, however, is not much to the purpose, because, in Italy, they have no respectability at all ; they have only the face of brass ; their sole care is for power and money ; reputation is a very secondary thing with them ; so that, truly, all pure Popish-blooded priests in Italy are policemen.

The Confessors and Curates are privates, the parish-Priests corporals, the Bishops, commissaries, and Pius the Ninth, this Holy Pius the Ninth, what is he? The chief policeman in the service of Austria and Russia, to crush the Italian people. Such is the Clergy in Italy! Go now, and persuade Italians to honor, respect, and like their priests. Oh! We despise them, because they are spies, emissaries, ruffians, and, rather than policemen, ignoble *sbirri*. As the seal of all, we enjoy in Italy the police of the Inquisition, to give us all the benefit of that benign establishment; so that, what with domestic police, Austrian and French police, Clerical police, and Inquisitorial police, the freedom of Italy is well guarded. This is Italian freedom! Envy us!

Why all those police forces—those four great armies? To preserve the Italian Princes. When a prince, or the ruler of a nation, is just, he is loved by the people; and then he does not need any police to preserve his respectability, or protect his life.*

When Italians despise and hate their princes, it is a sign that they have good reason. And the reason is this:

In 1847 all our princes swore to a Constitutional Charter; an oath upon the gospel! In 1849 all, except the King of Piedmont, broke the oath, and became perjured against Constitutional government.†

* I was a witness, in England, when Queen Victoria was at the opening of the Crystal Palace. Among twenty-five thousand English and strangers she came, not with armed guards, but leaning on Prince Albert's arm, having by the hand the young Prince of Wales, and walked four times through the Crystal Palace, without any kind of fear, except that the people would applaud her too much. I do not think your honorable President is attended by armed men, when he walks in the streets. Why? Because he respects the law; and the people, who made the law, respect him. It is a contract; if the ruler respect the law and the people, the people respect the ruler.

† I speak as a Christian and as an Italian. The illustrious reformer, John Knox, preaching before the bigoted Mary Stuart said, "God puts bounds and limits to Princes, which if they transgress, their subjects are no more obliged to obey them." As Christians, we in Italy are not bound to be faithful to our Princes, who were faithless towards God; as Italians, we are bound to extirpate them, the worst enemies of our country. In America, perjury is a crime punished by imprisonment and the loss of good name; but our perjured Princes,

Not satisfied with this perjury, they now emulate each other in persecuting not only avowed, but even suspected patriots. Americans who travel in Italy know what the condition of Italians is. Take the prisons. Here you have beautiful penitentiaries; but if you judge our prisons from them, you will much mistake. I can speak from myself of Parma and Rome. The uncleanness of their prisons, the want of light and air, are dreadful. They are in many instances under the level of the water and sea, at St. Leo in the Roman States, Civita Vecchia, and Naples.* Men eminent for family, learning, professions; deputies, senators, ministers, clergymen, all the best classes, guilty only of the beautiful and dear crime, love of native country, have been flung into those loathsome dungeons.

As we have no civil, neither have we any religious freedom in Italy. Only one word upon this point. To think, speak, work, against the Romish Church, is a crime which condemns to three, four, or five years' imprisonment and hard labor. If any one has embraced in his heart true Christianity, and, as is his duty, endeavors to share it with his friends, it is a crime, to be punished with confinement and exile.†

because Princes, must escape punishment. Oh! if the wicked Pope absolved those perjured Princes, our public opinion has not absolved them. "The voice of the people is the voice of God;" God also has condemned them; and no Pope's power can absolve them!

* Ask Mr. Gladstone, certainly not a suspected man, about the prisons of Naples; on his authority, grant credit to my assertions. A particular case; I have seen at Rome a room fit to contain four or five persons, filled with sixteen or seventeen of all ages; there, where the Minister of Police was a priest, and the President of the prison a prelate, occurred, in a few months, crimes so horrible, and sickness so dreadful, that they had not, before, a name in the history of mankind.

† In Tuscany, the Clerical party, now triumphant, has obtained the renewal of the penalty of death against any one who leaves Popery to enter any evangelical denomination. Do not mistake. If in Italy people live in the worst infidelity, and publicly profess atheism, they are in no wise troubled; but if any one choose a better life in Christ, the Popish priests treat him as a felon, or an assassin. Be not astonished when you read of the persecutions against the new ideas now entering into Italy. In London many Italians, especially from Naples, were afraid to come and hear me, because some who had were afterwards imprisoned for five years by the

The Jesuits are now preparing the rising generation of Italians, for blindness and slavery. In Italy we have two extremes; the very old age, which stands in awe of the priesthood, for fear of purgatory; and the new age, which the priesthood are trying to form also for themselves: because the middle age, all the strong, reasonable people, are hostile to the Papacy.

It is against this class especially that the Jesuits war. The clergy control and conduct all the schools; they bring up the boys of Italy for the altar, for monkery, and for mummery, and hope to make in our dear country another generation of sacristans, without heart, without Italian feeling.*

Americans, be not blind! The aim of the Romish priesthood is everywhere the same; and as they have enslaved Italy, so are they endeavoring to enslave America by poisoning your State-schools. Beware of some politicians who share indifference for all religions. From platform, by pamphlets, and by newspapers they say,—“We must send our Protestant children to the Popish schools, in order to show our confidence in Popish teachers; because, to true Americans, it is indifferent whether they receive their education from Protestants or Catholics.” Indifferent! yes, for *you*, without heart, and without American feeling; for *you*, who look only to pocket, power, and authority. In the Protestant schools Papist children can find many or all the good things of education, because, generally, Protestant

holy Bourbon of Naples. Thus we have not the compensation for our civil oppression which might be found in free religious belief: we must be hypocrites, as we cannot believe in Romish doctrines, and to be true Christians, in the sense of the Protestant faith, is followed by such dreadful results.

* But, thank God! in Italy, the women (generally speaking) work for Italian freedom; the wives and the widows of our living, our exiled, and our dead fellow-countrymen, endeavor to counteract the bad education given by the Clergy and the Jesuits. Thus, when the priest, through the day, has built up in the mind of the child two or three errors, in the evening, the good mother, with her boy upon her knees, pulls them down, and, prudently, secretly, and yet sweetly and perseveringly, puts in their place ten or twenty truths which will yet go to build up an Italy. May God bless our Italian mothers now in their patriotic mission, and afterwards in the enjoyment of Italian liberty.

education does not interfere with religious opinion ; but in Papist schools, religious opinion is always the chief idea. To Protestants no good can come from Papist schools ; and if any fathers, any mothers, being Protestant, send their children to the Popish schools, they are not fathers, they are not mothers, they are, morally speaking, assassins of their children ! They are not Americans, but traitors to American freedom !

Now, beware, my dear brethren, on the other side, of all half-Protestants. You have also in America a certain morbid Protestantism which says, " Oh, the Church of Rome is a sister Church ; it is necessary to treat kindly, amicably, fraternally, with this sister Church." Take away your Protestant mask, disclose your Puseyitical dress ; I will know you as you really are ; you are Protestant in name only, really in thoughts, in words, in hopes, you are Papist. These aerial Protestants of so very tender hearts, agree with Papists upon the public schools. " It is necessary to have the Papists with us." Yes ! to worship the Virgin Mary and all the Saints, to eat in a wafer the body and blood, soul and divinity of Christ, to have the Canon Law, condemning heretics and schismatics to fire, as the Code of your country, to see the Crystal Palace in Reservoir-Square taken down, and in its stead erected a Dominican Convent, with its Inquisitions, tortures by rope, by fire, by wheel, and by water !

I hold in my Protestant hand a book used in your State schools ; here it is, look at it ; I like to produce my documents ; do not now merely hear my voice, but use your own eyes ; here is the book in my hand, and before the eyes of you all. Here at pages 84 and 85 is a " Life of Luther," which shows some remarkable traces of this amiable work, to agree with Papists. Instead of the Life of Luther, the great Reformer, I find next to page 83, page 86 ; where are pages 84 and 85 ? Ah ! two pages, the Life of Luther, not very agreeable to Roman Catholic eyes, have been shut up ! The tender Protestant hands have applied a little paste, and two important pages, a most important life, are sealed against the eyes of Protestant youth, in deference to the feelings of their Roman Catholic fellow-pupils. " Oh ! this is an ancient edition." Yes, so it is ; but here is the new one. Paste is spared ; but will you be-

lieve the stupidity? the two offensive pages are left blank! Go now and agree with those tender Protestants who have done this in order to agree with the Roman brethren of the "sister Church."

This is not all; for, in America, some Protestants propose to exclude the Bible from the State schools, in order to invite Roman Catholic pupils to attend them. Protestant schools without the Bible! What are they? A body without a soul! a painted flame without light or heat. Americans! if you will be free, keep your Bible, which is the true spiritual and vital food of your children; the Bible which granted to you civil and religious liberty; the best and strongest fortress to guard and save your coasts from all—[the rest was lost in the applause of the audience.]

Having spoken of the present, I will now speak of the future of Italy.

We Italians claim nationality and independence. It is a law of God that a people bounded by certain limits, within which the same language is spoken, must be one. We in Italy have our limits, the sea and the Alps. Within those limits all speak the Italian tongue, from Palermo to Turin, from Sicily to Piedmont. We claim our nationality, and to be a people. Do the French army speak the Italian language in Italy? No! They speak French; let them go to France! Do the Austrians in Italy speak Italian? Fortunately not at all; let them go to Austria! Travellers come to spend a winter among us, or the sick desire to restore their health by breathing our pure and balmy air, enjoying our delicious climate, and drawing new vital warmth from our Italian sun; they will be received kindly, and will find great hospitality. If some artist desires to pay a visit to our never surpassed monuments, he will be welcome, and we will ourselves be his *Cicerone*.

But, if any one ever again will come to Italy with bayonets and guns, we will, under God, oppose with all our strength all barbarians, all invaders of our dear country.

The ancient Britons, opposing the Romans, called them invaders and barbarians, though they brought into England arts, civilization, science, and industry. Your forefathers, although sons of Englishmen; your forefathers who received from England and transmitted to you your com-

merce, sciences, and arts; that American independence might be recovered, fought strongly and bravely against English rulers and expelled them from America. And have we, Italians, no right to fight against French and Austrians who are, to us, barbarians and invaders? Your forefathers are called patriots, and you honor them. Are we in Italy stones, trees, wild beasts, to endure Frenchmen, and Austrians, and all barbarians who cross—[conclusion lost in applause.]

"Peace! Peace!!" cry some pious people; and, three years ago when I was in London at the Universal Peace Congress, what beautiful, fine peace-speeches I heard in Exeter Hall! I like peace, I prefer peace to war, I pray God that I may be a preacher of peace, as I am a minister of peace. But the American orators came to London to preach about peace—just after the conquest of Mexico; the English orators were eloquent for peace, with New Zealand and Ava and other acquisitions lately made by English arms; the French orators were voluble for peace, while the tricolor was yet dripping with the blood of Algiers, and adorned with the chains of Rome. Oh! it is very easy to speak about peace when you have the lion's share in your claws. But who speaks to Italy of peace while French, Austrian, Spanish and Swiss vultures are gnawing her vitals? I wish for peace, I desire peace; but I ask all friends of Universal Peace, what peace will you give to Italy? Peace with the Bourbon of Naples? No! Peace with the Grand Duke of Tuscany? No! Peace with Pius IX.? No! The peace of slaves? No! The peace of the churchyard and death? No! War! a thousand and thousand times, War before such an infamous peace.

We ask also our liberties; but on this I say little, because, as I do not permit any Italian, so I do not permit myself, to speak about our future liberties. The question for Italy is not of liberties, but of independence. When we have no more Frenchmen nor Austrians, then we will speak of liberty, and choose the government demanded by the great majority of our nation.*

* To speak at present of liberty, is to speak of crossing the ocean in a steamer, not having the steamer; or of an aerial journey, not

But never will Italy be free while she has the Pope. From Popes Zacarias and Stephen, (that is, from Pepin and Charlemagne,) to Pope Pius IX., (that is, to Napoleon the Little,) all Popes have been less or more against Italian liberty; therefore, all true Italians swear to destroy the Papacy. I say *true* Italians, because some calling themselves so, both in and out of Italy, are no Italians, but half Austrians and half Jesuits. If any Italians are now in this work, I ask them to answer my appeal. I speak in the name of the great majority of our fellow countrymen. We will no longer have a Pope; we will destroy Popery!

Some say, "why have you not made any efforts to destroy Papacy before this time?" We have made many. In 1817 there was a revolution against the Pope; in 1821 there was another revolution against the Pope; in 1831 there was another revolution against the Pope; in 1840 there was another revolution against the Pope; in 1843 there was another revolution against the Pope; in 1848 there was another revolution against the Pope.

"Oh! but you are revolutionists in Italy," say some bigoted Papists. No; we are good and faithful Papists. Why? Because the first teacher of Revolution was the Pope. We only use against the Pope himself, the doctrine taught by an infallible Pope. Had not the Pope taught

having the balloon. Talking of liberty while the barbarians are among us, or of the security of our houses while the robbers are within, is worse than imprudence, it is folly. Therefore, I repeat what I have often said; our flag is not for constitutionalism, republicanism, socialism,—it is for the independence of Italy.

In 1848 those questions ruined Italy, as in 1831. In 1848, at the time of our crusade, one party was for a republic, another for joining the kingdom of Piedmont; thus we divided our strength, and by our division the Austrian army, the French army, and the Spanish —ay, the *Spanish* army, triumphed over Italy. My motto for a flag is not "Liberty, Equality, Fraternity," but, "God and my native country:" that is, to have an Italy free with the aid, and for the glory of God. We desire our independence; afterwards we will easily have our liberties. At present there is a part of Italy where the tricolor flag waves, as the hope of all Italian hearts, showing to Italians how they can be free and prosperous. I honor the spot on which I see my Italian colors. If any one is not satisfied with this incipient liberty, if some will say, "Go forth to the end;" I answer, "Give me a Washington and I will give you an Italian Republic." When Italy alone will take the place of Washington, then will we have all

Frenchmen and Germans to be revolutionists against their Princes, we would never have used the lesson. We are not revolutionists, we are only Italians; and as we never can have our Italy while the Pope exists, so we will not have a Pope any longer.*

But one great difficulty is this: when we endeavor to destroy Princes, assist Popedom and Papacy.†

It is necessary to preserve the Pope for universal peace, and the security of all despots and tyrants. Now, we don't want the Pope; we would be quite content to do without the Pope; we would be willing to let him go to Paris, Vienna, Munich, St. Petersburg; we would be very glad to send him even to America, if you wish this great honor, and we would pay the expenses. See how he pays for the good services of his fellow-despots. For instance, the Spanish Queen Isabella, is repaid for the deeds of her General Cordova, by receiving absolution for all her sins, past, present and to come; so that she can go and sin *ad libitum*, because she carries absolution with her in her pocket.‡

* We are not revolutionists against order and the Bible, but against the usurpation of the Popes, and thus, we are very good Italians. There is one thing greater than Popes, Cardinals, Arch-bishops and Bishops; and that one thing is *public opinion*; and if public opinion condemns Pope and Popery, with all its hierarchy and other appendages, then Pope and Popery, Cardinals, Arch-bishops, Bishops, and all, must fall to the ground.

† In every one of our revolutions, we had a foreign intervention. At the last, we had four armies against Rome—Austrians, French, Spaniards, and Neapolitans. It is necessary to be just. When you, Americans, gained your freedom, there was against you only the English army, and to help you, French squadrons and generals. Then, you have a little ocean a few, four thousand miles of sea, a good bulwark; and you keep your freedom. But in Italy, in a few hours, we can be overflowed with foreign armies. In a few days we had in the Roman States more than sixty thousand strange soldiers. True, the Spanish army kept a respectable distance from Rome; but, after the entry of the French into the eternal city, these heroes came to fight with our grapes, and also attempted to do so with our ladies, but the Roman ladies have the moustache for the Spaniards. Besides, Russians, Prussians, Bavarians, all kinds of diplomacy, help the Pope.

‡ Still, none of these monarchs like to have his Holiness at too close quarters. Do we hear that the Queen of Spain ever offered to the Pope either Barcelona or Seville for his own princely use? No! The Queen likes the Pope, but better have him at Rome. Did the Emperor of Austria grant to the Pope either Prague or Pesth for his

Americans, do not judge us falsely ! Do not call us cowards, because we are slaves. The best blood of Italy has been given in battle against our Papal oppressors ; and, at Rome, if we fell, we fell like a wounded lion, and not like the monkey who now parodies the empire of the first Napoleon. If we fell, overcome by four armies, we fell, not satisfied with our slavery. We despise our tyrant-rulers ; we now bite our chain, not as the French who sell their liberty for a ball at the Tuilleries. I am proud to ask your sympathy as I received it in England. Oh, Americans ! aid Italy, if not from political feeling, at least through gratitude. Remember that, without Italy, at present your country would be a barbarous country. From Italy came to America your present light, your arts, your science, your commerce, your navigation, your glory, your nationality, all from Italy, for you are sons of the English, and all glory in England, as everywhere, came from Italy. Shakspeare was from Dante, Milton from Torquato Tasso, Newton from Galileo, Captain Cook from Columbus and Amerigo Vespucci. Therefore, when Italy asks you, not for your armies, not for your ships, not for your dollars, but only for your sympathy, you will not deny her. I ask your sympathy for Italy, and in doing so I ask your sympathy in behalf of all the Christian world : for, while Italy is faithful to the Pope, never will true Christianity be spread through the world, because the Pope, from Rome and Italy, will always curse all reformers. Luther, Calvin, Cranmer, Knox, made reforms ; let them remain particular reforms, because Italy

principality ! No ! The Emperor likes the Pope, but better have him at Rome. The *parvenu* nephew of his uncle, was he ever so kind as to invite the Pope to take possession again of his old duchy of Avignon ? No ! This pigmy Bonaparte likes the Pope also, but better have him at Rome. But, sirs, if Rome wishes to get rid of her barbarous lord, what have you to do with Rome, and Romans ? Do you think that bayonets are good reasons to persuade Romans of the holiness of their masters ? If you are so tender for the preservation and grandeur of this tutelary genius, take him with you, free us from such a blessing—procure it for your Catholic subjects ; because the Romans had too much of it ; and when the Romans are resolved no longer to have Popes, notwithstanding your bayonets and your guns, the time will come (and it is not far distant) when your *protégé* will be expelled.

and Rome remained faithful to the Pope; but, if the Pope lose Rome, he will not find on earth another spot of ground to support him. Let this Charon of the modern paganism lose the waters of the Tiber, and he will never find another river across which to guide to purgatory his ferry-boat laden with sins, absolutions, bulls, and indulgences, I ask your sympathy in behalf of all the Christian world. In my practical conclusion I ask your sympathy in behalf of your own America! While the Pope reigns, the liberty of no nation can be guaranteed, because the man who legalizes despotism, tyranny, usurpation, international robbery, and national perjuries, is the Pope. At present, in America, the great art of the Jesuits and the Popish hierarchy, is to destroy American liberty, civil and religious.

Remember my last words. I speak fearlessly. Take my heart, my soul, my life; but do not forget my words, do not despise my advice. If the Jesuits everywhere are the best and most faithful servants of despots, if everywhere they work against freedom, everywhere against Constitutional government, believe me, and bear it well in mind, the Jesuits are not *transubstantiated* into republicans when they reach your shores. In your country, according to their system and nature, they work against republican America. They are helped by the Roman Catholic Hierarchy. Are those Archbishops and Bishops Americans? Generally speaking, they are foreigners; they came from the continent, where absolutism is dominant; they came impregnated with absolutism by organization and training. They are sent absolutely by the Pope of Rome, and, therefore, they come for absolutism; they come not for America, but for Rome, Pope, and Papacy. They have no feeling as Americans; they are strangers to American freedom, and the utmost power of their brains, hearts, souls, bodies, and lives, will be given for its destruction.

If, in order to destroy Popery in Rome, in behalf of all the world, and especially my fellow-countrymen, and all patriots, if it be necessary, that my Italy pass through the ordeal of war, I bless God that I shall share in the trouble of my country for the advantage of all Christianity. Never was there reform without war. Was there not a war in the Alpine villages at the first rising of the Waldenses? Was

there not in Germany at the time of Martin Luther? Not in France at the time of Calvin? Not in Scotland at the time of Knox? Therefore there shall be war in Italy, when the pure Gospel of Christ will endeavor to enter the Italian provinces. Then, under the blessing of God, as in 1848, blessed by Pius IX. himself, as Military Chaplain and Chief Crusader of Italy, I left Rome for Venice to expel the barbarians of Austrians; so, a Crusader of Christ, under the blessing of Christ, I shall depart from Venice to Rome, having in my left hand His pure Gospel, and in my right the tricolored flag of Italian freedom. Crusader of Christ, with thousands and thousand thousands of my fellow-countrymen, we will go to destroy in Rome Pope and Popery, and to plant there the holy and glorious flag of Universal Christendom.

SECOND COURSE.*

LECTURE I.†

ROMANISM AND PAGANISM ARE THE SAME.

It is necessary to say that the Romish Church is not out of Salvation, because she has Christ as a foundation. If it were possible for the Popish system to cast away Christ, I am certain there would not be Christ to be found in it. However, He is not so easily cast away, so that it maintains a sort of faith in Christ, although substantially injurious to Christ, as associated with earthly elements; and especially in its justification, not by faith in Christ, but, by the merits of the creatures, which depend on works of supererogation. Paul says, "Our foundation is Christ." Let us build on it gold and precious stones, that is, the pure faith of Christianity! But the Romish Church has built on Christ wood and rubbish, liable to mischances of storm and fire; that is, all kind of superstitions, an unsightly edifice of paganism! I respect individuals born where the Popish system is dominant; because, generally, they know nothing about its real nature: my eagerness is against its priesthood, which has built so bad a structure on a divine foundation. I say it is possible to obtain salvation in the Church of Rome. Many thousands, I hope, may be saved; yet, their

* Some passages of the First Course, which the Lecturer repeated in the Second, are here omitted from the latter.

† The attendance being small, owing to the evening being wet and stormy, the lecturer observed that such a night was, in Italy, said to be like the mouth, and such weather like the conscience, of the Jesuits.

salvation is made more difficult even by their own system : because it is made to depend on supererogatory works, which are far too numerous. The more you multiply commandments, the less they are observed ; and thus, only one in each thousand is saved ! This is not my invention ; it was said by Saint John Chrysostom, in a moment of warmth ; not in the primitive Church, but when it had become pagan : " In my time with four hundred thousand Christian inhabitants, I suppose only one thousand will be saved." This idea is now repeated, *usque ad nauseam*, by all preachers. But Christ's redemption is not so cruelly restricted ; therefore it is a Christian duty to show Romanists how Salvation can indeed be obtained. •

I assign especially three reasons for saying that the Papal system embraces paganism. *Firstly* ; when Christianity was imposed by Constantine on his pagan subjects, paganism introduced itself into the church of Christ. Before, the choice of religion was free, but, after he had made some laws, especially one denying service in his army, save to Christians, the profession of Christianity became almost an obligation. Commands, magistracies were obtainable only through the portals of this new faith ; it was embraced by multitudes, but, with what fervor or what motive ? a mercenary motive and a worse than languid fervor.

This, I firmly believe, is the first epoch at which the Church apostatized from the truth in Jesus. A pagan flood, flowing into the Church, carried with it its customs, practices, and idols. We find in the Inspired Book an example. Rachael became the wife of Jacob, she brought with her her idols, from the tents of her Father Laban, into the house of Jacob, and worshipped them in private ; and, just so, the greater part of Constantine's pagan subjects, while in appearance Christians, remained in substance pagans ; especially worshipping in secret their idols. But the Church did not prevent the sin ; and here arises my *second reason*, namely, the Church was then too weak to resist the abuses brought by the inundation of Paganism ; further, it was no longer the upright and severe Church of Christ ; becoming vain of having many millions of adherents, it did not closely examine their faith. I think it better to have a few and good than many and bad ; but not so the Church of Rome. Take, for

example, her missions. When Christians are invited to a spiritual retreat and religious exercises, for ten, fourteen or twenty days, this, among Romanists, is called a mission. The mission drawing to a close, the priest invites the people to the Eucharist. In order to have many communicants, they confess what is called in the gross, that is, with a large and forgiving feeling to the sinners; for, all is good in time of a mission, and all sins are easily pardoned. What is the real motive? Merely vanity; to say, "at our mission we had so many communicants." Many good Christians, not satisfied with such absolution, have come to me to confess again.

The *third*, and, perhaps, strongest reason, is the cupidity of the Clergy. Do not suppose that the Church of Rome, when she became apostate, was stupid; she knew that Paganism was profitable to its priests, and that it might be made so to hers. The great French writer Bossuet, the real founder, in my opinion, of the Gallican Clergy, when it *was* a learned and independent Clergy, perhaps the first Clergy in Europe, (no more so! for it is to day for the most part ignorant, fanatic, and servile,) Bossuet said, "Christianity, namely, the Church of Christ, is all in one piece;" but Papacy is composed of many pieces, put together in different ages, by different hands. The date can be assigned of each pagan addition made by the ordinance of a Pope; and these pagan additions are the most profitable to the priests who uphold them.

The conclusion here is, that the Popish Church, (as I shall afterwards show particularly,) is but a Pagan Church, which has transubstantiated the gospel into the flesh and blood of ancient Paganism.

To-night I speak, not as an orator, but as an expositor of facts and practices. I will show that three branches of Paganism were introduced by Rome into Christianity, namely, gods, priests, and things.

Firstly, of Gods:—According to Saint Augustine, in his book called *The Town of God*, there were not less than twenty-two thousand Pagan Gods. In Rome there are, according to the Martyrology, more than a hundred thousand Gods; that is, Saints; real substitutes for the Pagan Gods, having the same names and attributes. The ancients

worshipped the *Dii Tutelares*, Gods who protected nations. Belus was the *Deus Tutelaris* of the Babylonians; Isis and Osiris of the Egyptians; Vulcan of Lemnos; and so on. Among the Romanists, Saint Louis is the patron Saint of France; Saint Stephen of Hungary; Saint Patrick of Ireland. Every nation had its own.

The ancients worshipped the *Dii principes*, who presided over towns. Juno was the *præses* of Carthage; Minerva of Athens; every town has its own. Among Romanists, no town wants its particular patron. My native Bologna has its Saint Petronio; Milan has its Saints Ambrogio and Charles Borromeo; Naples has its Saint Januarius, and so on.

The Pagans had their *Dii Patroni*; each was a deity, master of an altar and one temple, or church, as it is now called. Such were Diana of the Ephesians, Venus in Cyprus, Paphos, and Cythera; Jupiter in Dodona, &c. The *Deus patronus* had inscriptions on the walls of his temple; in the Museum of the Vatican at Rome there are not less than twenty thousand to Jupiter, Minerva, Venus, and so forth. But I should say nothing against Romish-pagan dedications to Saints, because, as in your own city, all the Churches are consecrated to some Saint, so their public inscriptions can speak better than any argument. Enter a mass-house; see four or five different altars, and (miracle of miracles!) four or five different Christs offered at once! More; see Christ offered in the presence, and through the merits of the Patron Saint of the altar! I was in Baltimore, not afraid, and as safe as here, and I saw many gorgeous Churches, but stupidly so, showing the bad taste of the worshippers. I saw there the Church of Saint Alphonso Liguori. On the left is an altar, on which is an ugly statue, in marble, of the Virgin Mary with the babe in her arms. Therefore the altar is dedicated to Mary. But more than to Mary; because in the same altar is another Virgin Mary painted with the breast open, so that the "immaculate heart" is shown! This is more than pagan. Venus had an altar, Ceres had an altar, and for each altar there was only a Venus or a Ceres; but two Virgin Marias on the same altar! Which is the true Mary? the marble or the picture? She with the babe, or she with the heart?

A few years ago might be seen in Rome the Church of Saint Nicholas, belonging to the nation of Lorraine, the keeper of which was the celebrated Abbe Giannini, famous for his simplicity. In it were five altars; each had seven pictures, representing seven saints; thus to each altar there were seven different patrons, who must have been quiet people, for I never heard of their having boxed with one another.

The ancients had their *Di Rurales*, rural deities, who were called, some *Semitales*, as presiding over pathways; some *Viales*, as presiding over highways, and so on. Some *Compitales* presided over gardens; and, among Papists, all such are now to be found; not in America, because among Protestants the Romanists conceal many of their idolatrous tendencies, but in Italy they are abundant. As an instance of this craft,—in my country you read upon a Church an inscription in Latin, showing that it is dedicated *Divo Carolo*, or *Divo Ambrosio*, that is, to the God St. Charles, or the God St. Ambrose; but here you only see “*Deo optimo Maximo in honorem Sancti Petri*,” that is, “Dedicated to God, the Best and Greatest, in honor of Saint Peter.” In my country the church is openly dedicated to Saint Charles; but, in your country, in order to veil the intention of the Popish system, the church is dedicated “*to God, in honor of Saint Charles*!” Thus, you do not enjoy the rural saints; but, in Italy, you scarcely meet a corner tree on the highway that has not the name and the little image of the Virgin Mary or a saint, with a bench to kneel and worship; which, if you do not pause to do, you at least raise your hat in honor of the Rural God. Paganism! In Italy you find very little of Christ—all are Virgin Marys and Saints! More: we have not only the ancient gods, but even their names and attributes; not always, but in many instances, as Saint Ceres, Saint Diana, and some worse. Do you know the figure of a Satyr, half man, half beast? Well! we have even Saint Satyrus or Saint Satyr! But, what is best—or, I perhaps should say worst, for your temperance meetings, we have Saint Bacchus, the patron Saint of drunkards!

Saints also have we, like the pagans, for the relief of all distresses, as I stated in a former lecture. I will quote an instance somewhat amusing, because my lecture, as illus-

trating a ridiculous subject, must be, to some extent, a jo-cose lecture. In ancient Rome, there was a temple to Quirinus, or Romulus, on the spot where he was suckled by a wolf. On his anniversary, it was the custom of the nurses to carry their babies to the temple, and put them over the altar, in order to pray Romulus to be their patron during infancy. When Rome became Christian, the nurses were in despair, because the Temple was shut up, and they were no longer to have their gala-day, as when they carried the babies, attired in white dresses, with beautiful ribbons of divers colors, and walked gaily along the crowded streets, to the shrine of the propitious deity. The Church, kindly pitying the privation of the nurses, gave them a new patron of babies; and thus we have now the same, the identical temple of Romulus, at Rome, (its name only being changed,) dedicated to Saint Theodorus, who has become the patron saint of nurses, nurseries, and babies. On Saint Theodorus's day you see a long processions of nurses going to the temple with their babies—whom they place over the altar, and pray Saint Theodorus to be favorable to them, which I suppose he is, but I cannot say positively, because it was not my business to be among the nurses. Thus, the custom remains, the same as in ancient Rome!

Not only are names and attributes, but also power is the same. The Pagan gods often manifested their power in relieving the sick; as the god Esculapius. We know that the attendance of those deities was to be secured by offerings.* All these offerings are to be found at present in the Romish Church presented by the blinded believers to their gods, or, as they call them, saints.† The same gods, the same miracles, the same attributes, the same devotions—what must we conclude? the same Paganism!

The ancient gods were wonderful in apparitions. Who

* "Nunc, dea, nunc succurre mihi; nam posse moderi

• Picta docet templis multa tabella tuis."—TIBULLUS, Eleg. 1.

This is also shown by the *antiquities* in the Vatican at Rome and the Bourbon Museum at Naples, where are to be seen *votive tablets*, offerings to those gods, to secure their favor. In Naples may be seen at this day, especially wrought in brass, eyes, hands, legs, feet, presented to the ancient gods for the recovery of health.

† In the Roman Catholic Churches you can see in wax, and in silver, arms, hands, heads, eyes, breasts, legs, feet, hung to the walls.

has not heard of the apparition of Castor and Pollux to a Roman General, in which victory was promised and followed? The Romanists have a similar one. Attila was about entering Rome, when lo! a great apparition! Saints Peter and Paul appeared in the air with two swords in their hands, and menaced Attila so that he dared not enter the Holy City! Saint Peter and Saint Paul, in preaching the Gospel, never used swords; but, being in heaven, they enjoy the privilege of fighting bravely, with sword in hand, in behalf of Pope and Popery! This Lecture is altogether one of comparisons, and we have them in plenty. Romulus, deceased, appeared to Julius Proculus, and said, "I wish to be worshipped by the Romans, and called Quirinus." Accordingly, next day, it was so. The Roman *Breviarium* tells that in the time of the great Augustin, a good old man called Gamaliel, known in the Acts of the Apostles, appeared to a priest called Lucian, and said, "I and Saint Stephen, the protomartyr, and three others, lie, neglected corpses, in such a place; go and pay us due honor." The matter was referred to John, Bishop of Jerusalem; the bodies were sought and found, and that of Saint Stephen honored with a particular worship by those that were no longer like the ancient Christians, who buried, but never worshipped Saint Stephen. Afterwards Rome claimed the body; it was buried with that of Saint Laurence, outside the walls of the city, in the Basilica of St. Lawrence, and the people believe that Saint Stephen and Saint Laurence sleep together in the same tomb. The Pope has been asked to inspect this tomb, in order to see if two deacons of the primitive Church rest side by side, but he never would. Why? Because he feared to find nothing in the sepulchre!

Dionysius of Halicarnassus tells of another apparition. Hercules, in Scythia, having appeared, and left the impression of his foot on a stone, it was worshipped. And in Rome we have a stone on which are impressions of the feet of our Saviour, when he was leaving this earth! and it is worshipped with a particular *latria* worship! Many stones are impressed with the feet of many saints, particularly in Ireland. In Italy there are two or three impressed with the feet of the Virgin Mary; one, especially, in Savona, near Genoa, one of the greatest sanctuaries in Italy, where the Virgin

left the impression of her feet on a stone, near a new spring of water which she created. How easy for a little sculptor to make, in two hours, two hollows like as made by feet; and then how easy to say, "this night the Virgin appeared, and left the impression of her beautiful feet!"

There was, among the pagans, another notable appearance, namely, of the *harpies*, those monsters with enormous claws who pounced suddenly on Æneas and his companions, and robbed them of their food. These destructive deities cannot be found in the Romish apotheosis, because the priests themselves present the appearance, and do the business, of the harpies.

Among the pagans, in order to be a saint, or, in other words, a god, it was necessary to have some extraordinary apparition. The deification of an Emperor was of ordinary occurrence. The priests were kind; the appearance was, an eagle flying over the funeral pile; there never was a want of the eagle; and all those good emperors became gods; among them Heliogabalus, Caligula, Diocletian, and others, some of the most unnatural monsters ever known.*

In ancient times, in the fifth, sixth, and seventh centuries, it was the business of the people to make Saints. *Vox populi* was then *vox Dei*; and even after the death of a man who had lied to, and deceived the people, they honored him with the title of Saint.†

* I do not mention this as a identical case; because some of the Romish Saints were, if not gods, at least good men; but *not all of them*; for instance, Gregory VII. (Hildebrand) and Pius V. I do not speak of Gregory's love for the countess Matilda, as it was that "spiritual passion" I have already shown; but he was cruel, and to say so, is to speak in lenient terms; he oppressed the human race to make the Church of Rome dominant. Pius V., as stated in the Romish Breviary, won canonization by his cruelty. He was one of the worst Inquisitors ever seen; he built the Inquisitorial prisons in Rome, the most horrible caves, and his victims were numbered by hundreds. His greatest work was to prepare the slaughter of the Huguenots. Therefore was he reckoned worthy to be a Saint!

† The maxim of St. Augustine applies to others as well as the Donatists, "*We honor with the title of Saints men who are condemned to hell.*" The Romanists believe that, in the time of Saint Martin, Bishop of Tours, the good Saint had an apparition. There was, in his neighborhood, the sepulchre of a man called "*the great Saint,*" to which there was a particular pilgrimage from all parts of France.

To get canonization, the main point is to please the *shop* of the Pope—to have some business in that establishment; in a word, the only question is, “have you a hundred and twenty thousand dollars?” If you are not provided with this little sum, why then, after sixty years of penance, hard work, apostolic missions, &c., you will remain in your neglected tomb, an obscure Papist—a fellow that had not a hundred and twenty thousand dollars! With that sum you can make a good, respectable Saint, for the Church of Rome.*

This great Saint appeared to St. Martin, and said, “I am not in heaven, I am among the devils,” in consequence of which frank announcement, St. Martin arose and preached against the worship of the great Saint. Now very few Saints appear, and do candidly avow their condition in the next world; but we may form our conclusion, and say, many are worshipped who are now perhaps condemned to the flame of hells, because to become a Saint is not so difficult as people believe. I will not deny that trials are made of the virtues and miracles of the candidates; I only observe they are made by priests, therefore to be distrusted. I also acknowledge that, generally, the appearance of the proposed candidates when living was truly Catholic; but I maintain, that this is not the sole requisite.

* It is said that the Saintship of the Romish Church is given *gratis*, but God knows! The Cardinals, the Consultors of the Rites’ Congregation, (the workhouse, and the Manufacturers of Saints,) are presented with a painted image of the new God, and with several dozen of pounds of fine chocolate, and sugar plums, and so forth. This is only to repay the gratuitous work of these disinterested children of Rome. But this is nothing. I remember when two of the Barnabites claimed the honor of Godship, that the promoter of their cause always was called on for money. I remember that the prelate appointed to advocate the admission among the Blessed of those two venerables, Anthony Zachariah and Francis-Mary Bianchi, repeated before the community, “If you have money, you will obtain that your brethren shall be numbered among the Saints.” And, accordingly, I know that we spent more than fifteen thousand dollars for the mere *preliminary etiquette* of their canonization. Who devoured these fifteen thousand? When was the money spent? *Gratis* and thousands at the same time is rather a novelty; but papal Rome has not forgotten the mysterious abyss of Curtius. It is so expensive to procure those meetings for canonization, that four, five, or six applicants for saintship, or their representatives, club together. The last occurrence of the kind was under Gregory XVI., when each of the five sanctified, spent only twenty five thousand dollars, instead of a disbursement of a hundred and twenty thousand falling on one. In ancient times those charges were borne by the cities, or corporations, or families of the holy candidates. After the canonization of Saint Charles Borromeo, at the instance of the families of that name, the

To complete this part of my discourse, it is necessary to say something about the honors paid to those deities. One especial honor is that of pilgrimages.* Also there is the honor of images.†

But our parallels are not exhausted. Dionysius says that, in the ancient times, certain sacred objects walked from place to place, till they settled down at last in Delos, whither were made pilgrimages in their honor. The same miracle is not wanting to the Romanists. Until the thirteenth century, the house of the Virgin Mary at Nazareth remained there; but, then it said, "Mohammed II. comes, who will profane me; I will fly." The sepulchre of Christ remains at Jerusalem; but the House of Mary, being a female House, was capricious; so it travelled more than a

head of the House turned to his sons, and said, "My boys, be good, but no longer be saints, for another saint would ruin the family!"

* These have been ever in vogue among heathens: the Indians at this day have their sanctuaries to which devotees throng from distant places: And it is so among the Romanists; but I need not waste words on a subject so clear, and so widely known.

† I have a Lecture expressly on Images; but a few words now. Some of the ancients' images came down from heaven. The *Ancile* of Numa, Herodian's mother of the Gods, the Palladium of Troy, came from heaven; the Diana of the Ephesians from the breast of Jupiter. Among the Romanists are many hundred images which came from heaven; we have them at Florence, Rome, Naples; I will mention one only; the statue of the Virgin Mary of Loretto was wrought among angels. True, it is a very ugly image, but perhaps the angels have not learned sculpture from Michael Angelo or Canova. Let us not forget the decoration of those images, for which we can find a pagan parallel. Plutarch mentions the dresses of the Roman idols; Cicero tells us that Ceres and Vesta were dressed fashionably; Tertullian records that they were robed, like ladies, in the best stuffs and after the newest modes. In Spain and Italy can be found the Romish counterparts of these pagan wardrobes: in the treasury at Loretto may be seen petticoats of the Virgin Mary in satin; embroidered with gold, silver, and pearls; wrought by ladies, ay, and by princes, and even by Kings! Ferdinand VII., of Spain, who, in 1821, restored the Inquisition, thinking that by that act he had done enough for the happiness of his people, afterwards sought his own gratification in embroidering a petticoat for the Virgin Mary of Loretto! The Virgin Mary is dressed, according to her different names, in white, green, brown, violet, black, blue, &c., &c. She changes her dress in the same day, as especially recorded on Easter Sunday in Naples and Cuba, and elsewhere. Thus she is not at all inferior to Ceres or Vesta.

thousand miles, from Galilee to Dalmatia, and settled there for a while. After ten months, (womanish inconstancy, again!) the House said, "This Illyria is not good; I will go to Italy, a beautiful country, and enjoy the fine weather." So it crossed the Adriatic, and placed itself in a valley about ten miles from Loretto. A few days after, the House said, (rather inconstantly, but, remember, it is a female House,) "this valley is damp, and the air impure; besides, I want to enjoy a good prospect:" therefore it took another journey to the top of the neighboring hill; where it remains, because the air is good, and the scenery beautiful. Thither pilgrims flow from all parts of the Christian world.*

Here I draw my first general conclusion: as the ancient gods and modern saints are the same in name, attributes, images, and power; the Church of Papal Rome is no less nor more than the Church of Pagan Rome.

As the second branch of my discourse, I will briefly notice the points of identity between the Roman and Pagan priesthood. First, we find identity in names. The Pagans had *Pontifices Majores* and *Minores*, and, on the top of those, the *Pontifex Maximus*; in the Romish priesthood are Major and Minor Clergy, and, at the top, the *Pontifex Maximus*! Next came the Pagan *flamines*; and, now, clad in the same scarlet dress, and invested with the same function, (namely, to approve the acts of the Pontiff,) we find the Romish Cardinal. The ancient emperor, uniting to his imperial dignity the high priesthood, styled himself *Divus*, *Pontifex Maximus*, and *Cæsar*: the Pope is high priest and king,—God over earth, and Prince in the Roman States. Caligula, an emperor not of the most gracious memory, was the first to offer his foot to be kissed. The moral Seneca of paganism rose against this custom as debasing to human nature. The Pope offers his foot to be kissed!†

* There was a question whether it would move again, but the Pope and priests declared it would not. Well, it may be the house; the Pope and the priests say, "yes." Why? because the annual rent is Seventy Thousand dollars. The sitting was no less curious than profitable; for the house was carried through the air on the wings of angels, at twice the rate of the fastest locomotive.

† To be allowed that privilege is a great favor, to obtain which I was once very fanatic. In 1833 I sent a memorial to the Majordomo

The Colleges of Augurs are now convents of friars; the Vestal Virgins are nuns; the *fratres arvaes* are monks.*

In the Romish, as in the Pagan system, we find machines provided for propagating error by imposture.†

In the use of costume, for its influence on the vulgar mind, modern equals pagan Rome. Christ at the last supper sat in his ordinary dress; the Apostles preached in their common clothes; neither *they*, nor *He* needed factitious aids in their mission. The worship of Rome, like that of the pagan priesthood, commends itself to the ignorant, sensual eye, by rich and variegated attire.‡

of Gregory XVI., and he allowed me an opportunity of gratifying my devout ambition; so, kneeling, I kissed, with great devotion, the ugly toe of Gregory XVI. as he was going to his carriage. Christ never offered his foot to be kissed—Caligula was the first who did; therefore the practice is Pagan.

* Plato (*Timæus*) mentions the Salli, who retired from mankind to meditate upon their sepulchres—manifestly the Trappists of our age. Apuleius (*Metamor.*) speaks of the mendicants—precursors of our Franciscans. Many will remember the ass in *Apuleius* laden with gold and goods; such are the Franciscans, useless beggars, living at the public expense. Cicero (*de Leg.*) wrote of such religious mendicity, “it propagates superstition, and impoverishes families.”

† Herculaneum and Pompeii have disclosed some of the arts of the ancient priesthood. In Pompeii I found a statue, *hollowed*; the people stood outside and heard their oracles from the mouth of the statue—but the priest, inside, gave them with his own. Livy tells us that the idols of Juno sweated drops of blood; Apollo's statue wept large tears; the goddess of Fortune spoke twice; the same process—the stupid gazers, the impassable statue, the adroit priest working the miracle! Just so, on the approach of the first French invasion of Rome, sixty images of the Virgin Mary shed tears. I need not again mention the Virgin at Rimini with her moving eyes.

‡ Change of color, as well as richness, is made auxiliary to the Popish ritual. Five varieties are used, White, Red, Violet, Green, and Black; and each has a different significancy. The Violet, for example, is appropriate to the seven pains of the Virgin Mary, and to certain days before Christmas; the Green to certain Sundays after Easter; the Black to death and purgatory; the Red to the Holy Ghost, the Apostles, and Martyrs; the White to Bishops, Confessors, Virgins, the Virgin Mary, and Christ. The dresses of the Pope and Cardinals, at the great pontifical mass in the Vatican, is wonderful; you will see no such sights at your Exhibition. But you will have an Industrial Exposition for the true enrichment of all the world; the exhibition in the Vatican is a tribute to imposture and sloth, for the enrichment of the priesthood themselves. At Rome, in the Col-

Were it pure, as at first, it would not need such. Ladies love to change their dress. Well! Why? To please themselves, and others! But is the Church of Christ a lady, that she must give time and study to her toilet, to please herself or others? Ah! if the Church of Rome were the young, the beautiful, the Virgin Church of Christ, she would ask no gorgeous, variegated robes to oppress her loveliness. When you see a Church that does, conclude that she studies to cover her deformity, to deck her skeleton: remove the fancy-dress, and what remains? Pagan bones and the smell of death!

I will now, in a very few words, consider the last subject proposed, namely, the similarity of Romanism to Paganism, in things.

Wax candles are common to both systems.*

The pagans had holy fountains, holy wells, holy father Neptune, holy father Tiber, holy Ocean, and holy Naiads.†

The same absurd uses and beliefs are to be found among Romish Christians.‡

lege called "the Jesus," and in the Chapel of St. Ignatius Loyola, the Jesuits have priestly dresses so studded with corals that they stand upright of themselves.

* They were burned by hundreds before the ancient altars. The Egyptians are especially mentioned by Herodotus as having instituted the great festival entitled "THE LIGHTING UP OF CANDLES." Lactantius, in reproaching those heathens, said, "they light up candles to God, as if he lived in the dark; but do they not deserve to rank as madman who offer lamps to the Author and Giver of Light?" According to this holy Father, who are the madmen?

Roman Catholics! Light candles over your altars, pay for candles to be burnt in daylight to the honor of stocks and stones, and you will remain miserable and poor as before!

† The Indian pagans of our day have their holy Ganges; if any one die with his feet in its water, he goes directly to heaven.

‡ In Rome we have two sacred fountains of Saint Peter; one in the Mamertine Prison, (where he is falsely supposed to have been confined;) and one in the *Santa Maria in via lata*. There are three holy wells of Saint Paul. His head being cut off, leaped so as to strike the earth in three different places. From each gushed a fine, fresh spring of water; to which resort the faithful in multitudes, to drink and dance at the same time. In another place I will speak of the water of Saint Patrick, in Ireland, the most stupid thing you ever heard of.

At the entrance to the Pagan temple was placed the *aquiminarium*, or vessel to contain holy water.* As the worshippers approached, they sprinkled themselves with the water in this vessel, to purify themselves from all sin. What first attracts notice, as one enters a mass-house? The very same custom!†

Among Pagans this holy water was used for many purposes, as it is among Romanists.‡

The Pagan holy water was composed of salt mixed with fresh water; the Romish is made in the same way; it is precisely the same article.§

* They were often costly; Cræsus, the rich monarch, presented to Apollo, at Delphos, two of these vessels of fine gold.

† The vessel and the holy water are there; the faithful approach; the gentle folks using the tip of the finger, the low people the whole hand, make with this water, on their foreheads, the sign of the cross. I have seen Irish women, who had not washed for a week, go into the Church and perform a perfect ablution with the holy water, the consequence being that the blessed fluid soon became as white and clear as the black cloak I wear.

‡ It was employed to sprinkle the pyres and dead bodies; *Æneus* used it thus; Papists do similarly. The Pagans used it in exorcisms against malignant spirits, especially *lymphatici and larvati*; in exorcising the devil, the Roman Catholic priest wants his best weapon if he has not a bucket of holy water beside him; Romanists use it to expel devilish temptations from their minds.

§ But Rome extends its application; indeed she makes it a specific against all human ills, and a propitiator of fortune in every undertaking. Are you sick, or threatened with dangers, war! Lay in a good supply of holy water; it is your best antidote and munition. Baptize your new coach with it, if you value your neck. Are you about to launch a steamer? Give her a good baptism of the blessed fluid, and she will be a favorite child of the ocean while two sticks of her hold together. Rome pushes the use of this great patent medicine still further and lower; for she holds it potent against the ravages of streams, to prevent the potato disease, to anathematize and destroy all kinds of pernicious insects. There is an especial festival of St. Anthony the Abbot, (patron Saint against fire,) in which the holy water flows profusely. For you Americans, the best specific against fire are your Insurance Companies, and the best patron Saints your firemen, who also use a kind of water, but not very holy.

Saint Anthony, as presiding over beasts, especially mules, horses, asses, and pigs, is expressly worshipped on the 17th of January. The priest, dressed in a white linen stole and cloak, sits on a bench with the relics of the Saint, and a supply of holy water. Before him come mules, horses, asses, and little pigs, decorated as if for a wed-

To complete this series of *tableaux*, the amulets and talismans so extensively employed in the superstitions of old paganism, of Egypt, Greece, China, Hindostan, are fully matched in the Romish system by her rosaries, scapulars, *agnus-deis*, relics, medals.*

My moral conclusion, perhaps too applicable to some Protestants as well as Romanists, is—shun the worship which is not of the spirit, but which is material and external, for in this pagans equal Romanists. The best specimen of the Romish talisman is the cross. Jesuitesses, ladies of the Sacred Heart of Jesus, and other nuns, the highest Roman Catholic ladies, wear it on the breast. In England Puseyite ladies do so, to prepare their relatives for the scandal of their passage to Popery. I take the argument, and when I see the sign of the cross used by Protestant ladies in America, I say this is a very bad sign! This is the enemy, the Popish enemy, worming an entrance here, and deluding these simple ladies by the glitter of the cross. I do not mean to interfere with the fashions of ladies, let them have their *modes*; but I fear! I fear that, after the cross, will creep into the church some other Popish superstitions; flowers will be next—incense next; the exterior appearances, and, soon after, the feelings of Puseyism, and at last Romanism itself will lay hold of your souls, subvert your faith in Christ—and, when that is lost, woe for your country!

ding-day, with ribbons, and in Naples, with *bonbons*. Then, seriously and majestically, book in hand, he prays God in behalf of those mules, horses, asses, and little pigs; next, with great propriety of demeanor, he sprinkles the animals with holy water; then, with the relics of Saint Anthony, (certain old bones, so-called,) he makes the sign of the cross on all the horses, mules, asses, and little pigs, saying in Latin, "by the intercession of Saint Anthony the Abbot, God deliver thee from all evil, Amen!" He does not offer them the relics to kiss, because they are not intelligent enough to do so. Pagan holy water was used only for men, but Romish seems equally good for beasts.

* Who does not know of the prodigious medal of the Virgin Mary, invented and patented at Paris a few years ago? Who has never heard of the blessing of St. Francis of Assisi? It is a small piece of printed paper, and by carrying it, the faithful are preserved from lightning, earthquake, fire, sea, sudden death, &c., &c., &c. And now a new talisman becomes the favorite, namely, the likeness of the slip-pers, and the measure of the foot of the Virgin Mary.

What I cannot say against ladies, I will say against some Protestant customs. In Baltimore I asked, "What is that church, Roman Catholic?" "No, Protestant." A cross on the spire, and a Protestant church! I have my doubts. Two images, Moses and the Divine Saviour over the façade of a church, and that church Protestant! I have my doubts. This is a Puseyite chapel—this is the chapel of the Rev., I forget his name, who, a week ago, became a Papist. I was entering a Protestant chapel, I will not say whether it was in your city or Baltimore; I found twelve statues of the Apostles. Why were they there? Was it for edification? Do true Christians need images for edification? Also, they were so badly done that they could be of no edification at all. Go into a Roman Catholic chapel and you will find apostles in stone. Is this pure Protestantism? No; this is going over to Romanism. A chapel in your city, near Fourth Avenue, whose spire was graced with a cross, was first Protestant, next Puseyite, and now it is Roman Catholic. I am here to enlighten my poor former fellow-Romanists, and also to enlighten Protestants. Let the Jews have the Talmud over their synagogues; the Mohammedans the Crescent over their mosques; the Chinese hundreds of small bells over their pagodas; the Romanists crosses over their temples—but let the Protestants have nothing over their churches and chapels, because there is Christ and his Word, and where Christ and his Word are, there must be Christian worship in spirit and truth. Therefore no crosses, no images of any sort, on the outside or on the inside of Protestant places of worship! Generally speaking, where such symbols appear, there is no more the purity of Christian teaching, and Christian faith!

LECTURE II.

THE JESUITS.

WE will consider the Jesuits, *firstly*, in regard to themselves ; *secondly*, in regard to the Church ; *finally*, in regard to society.*

In regard to themselves.

Many will tell me that they know some Jesuits who are very gentle, kind, and learned men. I also know many individuals whose only sin is that they are Jesuits, being otherwise charitable, pious, gentle, and learned ; but that is not our question. We do not speak about individuals, but about Jesuits, as members of the Society of Jesus.

Hear my popular comparison. In a pic-nic, each brings a dish or wine, usually the best ; fish, fowl, venison, plum-puddings, pies, soup, salad, champagne, claret. But suppose the director, by some caprice, mixes all together, all would cry, "very bad !" Why ? The fish was good as fish, the fowl as fowl ; but, when all were mixed together, they were no longer good. So, some Jesuits are very good fish, and some excellent fowl ; but all together are shockingly bad. Therefore we do not speak against father Peter, nor against father Paul, but against father Jesuit.

* The Lecturer observed that he would give two free Lectures in this Course for the industrial classes, especially the Irish, having been invited by several Irish Roman Catholics to do so ; that he was wronged when accused of assailing the Irish—for that he always asserted their genius for poetry and oratory ; that it was against their priests, who enslaved them, he spoke ; that the proceeds of one Lecture would be for the Piedmontese exiles. He respected highly the kind Piedmont Government, and meant it no slight ; but as it was, to it, a necessity to banish those deluded men, so it was, to persons in America, a charity to aid them.

"But, they are very moral." I have nothing to say against the individual morality of the Jesuits. The Pharisees presented a good exterior, but we know what Christ said of them. The Jesuits are holy outside, but, tear down the walls, as the voice said to the prophet Daniel, and you will see the abomination of desolation.

The Society of Jesus has ever been considered in the highest degree immoral by all enlightened people.*

But they cultivate passive obedience, and their panegyrists extol it, the worst and most dangerous of their maxims. The Jesuit is a good Jesuit only when no longer a man; let him become a stone, or as it is said by the ascetics, as a corpse, and then he is a perfect Jesuit! Obedience! to God it is a virtue; to astute and fallible man, it is a stupidity, a vice. God created a man to be a man, not a stone; therefore, to become a stone, is not a virtue before God. The first gift of God to man is liberty; to lose it willingly is to despise the Word of God. Every reasonable being was made to use his reason for his salvation and that of his brethren; he who renounces his reason, renounces the work of God. You guide your horses where you will, because they are irrational. When the father Superior, Provincial, and General of the Jesuits guides that body, he does not direct men, but drives beasts.

This obedience is fatal to society. You call the force of an army brute, because the men blindly obey, and, generally, for the destruction of happiness and freedom. The Jesuits are called "a company," that is "an army;" without will, reason, discretion; having merely the passive obedience which belongs to "*brute force*." That of armies has ever been fatal to society; that of Jesuits to religious freedom, and constitutional government.

But their motto is, "*ad maiorem Dei gloriam*;" their end "the greater glory of God." Christ promoted the glory,

* At Montepuleiano, the people and the bishop himself, on discovering the lascivious correspondence of father Gombard, expelled him. In our last crusades, when the Italian volunteers entered Modena, and despoiled the college of the Jesuits, they found and preserved a large epistolary correspondence between the holy fathers and their secret lovers of the confessional and nunnery. They do not give open scandal—thus more dangerous.

the Jesuits, more instructed, promote the *greater* glory, of God! Christ, to promote God's glory, preached charity, honesty, justice, reasonable religion; the Jesuits, to uphold "Christ's Vicar," which is their *greater* glory, preach mental reservation, perjury, immoralities, regicide, the subversion of society. The proverb says, "extremes are dangerous;" when not content with the glory of God, as inculcated by Christ, I fear I but aid, by *their* means, the "greater glory" of the Jesuits.

Extremes in religion lead to immorality. They exclaim, "the Church cannot subsist without the Jesuits."* The primitive Church was true; it had no Jesuits. "But times and men are changed; what was unnecessary then, is necessary now."

When the false Church trembled before Luther, Calvin, and other reformers, the Jesuits suddenly arose to support it. It cannot exist without them; destroy them and it perishes. Did Christ inspire Ignatius Loyola to establish the society of Jesuits? No! His true Church did not need it. Therefore, the Church which does, is Antichrist's, and Satan inspired Ignatius Loyola!

The Jesuits have corrupted the worship, the morals, and the faith of the Church. Superstitious especially increased after their establishment.†

* The Jesuit fathers Curci, Bresciani, Pellico, their modern historian Oreteneau Joly, and many others, have repeated this little blasphemy.

† From the Jesuits we have the Malabarians, infamous rites. They encouraged and supported the worship of the Sacred Heart of Jesus, and the Sacred Heart of the Virgin Mary. They invented the holy farce of Good Friday called "the three hours of our Saviour's anguish on Golgotha." They promoted the worship of the forty hours, in which the wafer is presented to the people for particular adoration. For three centuries no superstition, no idolatrous worship, has been introduced into the Church of Rome, that was not particularly patronized by the Jesuits. Some ten or twenty years ago, they patronized the worship of Sancta Philomena, the worst among Christians, as encouraging all species of immorality. And now, especially in England and America, is cultivated by them the worship of Saint Alphonso Liguori, whose books are the most fanatical, and sometimes the most stupid, ever written among Papists. I have no time, and it is not my business now, to discover all the kinds of turpitude introduced into their theology by the Jesuit fathers Basemban, Escobar,

The morality of the Jesuits is extolled. The Protestant morality is to say "yes" or "no," according to the fact. But the Jesuit is not so hampered; he has his "*mental reservation*."*

The last degree of immorality is the theory of father Molinos, called *quietism*, by which all immoralities are permitted, provided that the mind be quiet in God.†

✓ The Jesuits taught the killing of kings. True, many were murdered before the order existed; but that order first taught that it is honest, just, and right to kill a tyrant king, —when the Jesuits have declared him a tyrant!

The cardinal point and ground of these immoralities is the theory of Fathers Tirino, Nicolai, and others, that "the end justifies the means." Saint Paul teaches otherwise; but they say, commit any amount of evil to do a little good; and, as the greatest good is to promote the Jesuitical cause, if, to promote it, it were necessary to subvert, to oppress, all Europe, all the New World, to kill all the inhabitants of both these continents, it is right to subvert, to oppress, to kill!

True to their origin (to oppose the reformers of the six-

and especially Sanchez, who wrote a book on marriage. Sanchez's treatise is so licentiously infamous, that beside it the lasciviousness of Lucretius, Horace, or Juvenal, looks like the writing of a holy father; yet he is now styled a venerable servant of God.

* An illustration. Suppose that a Jesuit, going to murder, is asked, "are you going to murder?" He replies "no," and truly, according to his morality; because he was not, suppose, proceeding on foot, that is literally *going*, but was about to be carried in any sort of a conveyance, to the place of the murder! Another. In Latin *volo* signifies "I wish" and also "I fly." Suppose it a fast-day, and you ask a Jesuit, in Latin, "Do you wish to eat a chicken?" he replies, "*non volo*." To you his answer means, "I do not wish;" but although he longs for the fowl, he does not lie, because *to him* it means, "I do not fly!" The Jesuit can swear thus; he is master of himself, and has a sense in his own mind, which keeps him from perjury! Very easy! very elastic! The Jesuit can seem what he is not. Especially by the theology of *Saint Alphonsus Liguori*, the compendium of all Jesuitical divines, if you are a Romanist, but live in America among ✓ Protestants, you can, for God's "greater glory," seem in every way a Protestant.

† Get only into this blessed state, and though you rob, kill your brother, father, wife, keep your body in lust, yet, with your mind in God, all is quietude and holiness. The parliament of Paris condemned this doctrine of Molinos as fatal to society.

teenth century), their great aim is to war against Protestantism, called in their language "the bad heresy."

To obtain their end more easily, they have no particular dress, place, office, nor name; so that you have Jesuits as Jesuits, Jesuits as Liguorists, Jesuits as Redemptionists, Jesuits as Capucins, Jesuits as Newmanists. They are in the dress of priests, of soldiers, of magistrates, of policemen, and so on. They are always everywhere.*

Come now, and recognize, if you can, the Jesuits among you in America. You often see here a Polish, French, ay, or an Italian refugee, who speaks warmly for the freedom of his native country, declaims against tyrants, tyranny, and the Pope, and wears a large moustache. You think he is an ardent exiled patriot—ah, my friends! he is a Jesuit in disguise!

"Do you see any one coming in just now?" A poor, small, insignificant little fellow! "Come in! you are welcome." He is no higher than Tom Thumb. With his large boots he looks more like a postilion than a Courier. He has two great spurs on his boots, and spectacles on his eyes. He looks like a Spaniard, but speaks French. "Come in; you are welcome!" I have the honor to introduce to my audience little Tom Thumb, called in New York "the Courier of the United States," the organ of the French population! Oh, my poor boy! You are the Courier of the United States, and you dare to say I am wrong when I speak so loudly and so warmly against France! My naughty boy! I am not the Courier of the United States, as I am not going to Paris, to solicit the cross of the Legion of Honor, and a pension from the bastard Bonaparte! My naughty boy! I speak warmly and passionately against France, because when a man has witnessed two thousand brethren wounded, mutilated, killed by a French army, that man never can have sympathy for the French liberticide nation. I speak against France, not the liberal France, the patriot France, which is the minority of

* Father Personio, the first Jesuit who went to England, assumed the dress of a Spanish officer, and was received as such at the Court of Queen Elizabeth. He it was who prepared the gunpowder plot. Father Garnet, the head of the plot, had five different names, as came out upon his trial.

the French people, but against that France which sold her liberty for a glass of champagne at Satory.

You call yourself the organ of the French population. Oh! poor Spaniard! you are not. Read, my little boy! This is a true Frenchman; this is the great Quinet, the greatest philosopher in our age of philosophic history, expelled from France by the Jesuits; and this true Frenchman, in dedicating his work on the Revolution in Italy, offered it in these words: "To the exiled Italians this work is dedicated, as a personal expiation for the murder of Italy consummated by Frenchmen." This is a Frenchman who speaks thus, a true Frenchman. In Italy we honor such Frenchmen, and the France which produced such a man. Remember, my boy, remember; we have no anger against you, but we will give you an advice: "Henceforth do not call yourself the organ of the French population, but the organ of Archbishop Hughes; and never, for the future, style yourself "Courier of the United States," but "Courier of the Jesuits throughout the United States."

Such are the instruments in the hands of Jesuits for spreading and supporting their doctrines and theories.

But they have a still more dangerous weapon—especially for you. Americans, remember my words. Where their males can obtain nothing, their missions are conducted by females. Accordingly, within the last ten years we find in America thousands and thousands of nuns. They go by all kinds of names; ladies of the Sacred Heart of Jesus—they are Jesuitesses! Sisters of Mercy—Jesuitesses! Sisters of Charity—Jesuitesses!

The crafty serpent, knowing he would lose his time with Adam, tempted Eve. Painted and beautiful, he pleased her, and she fell. Graceful and endearing, she pleased Adam, and he fell.

Jesuit men would probably lose their time among Protestants; but when there come to America fine and beautiful sisters, good nuns, so well dressed, and speaking French so well, kind and pious ladies drink those nuns' words into their hearts, to be thence transmitted to the hearts of their husbands and children! Thus do nuns make proselytes: thus have they made many in England.

Remember my words: To teach young girls to tend in

hospitals the sick and dying, nuns, Sisters of Mercy, of Charity, are not needed; because Protestant ladies, the wives and mothers of America, suffice to instruct their Protestant children to carry the aids of charity and mercy to their suffering fellow beings!

To conclude the second branch of my argument; Frederick the Great of Prussia, called the Jesuits the grenadiers of the Pope; Voltaire, the pioneers of the Pope; Niccolini, the mamelukes of the Pope. ✓

Jesuits and Pope cannot exist apart. They are the columns and the foundation of the temple of Dagon; and we invoke from heaven a Samson to embrace them, Pope and Jesuits together, and give a strong and hearty pull that will level them with the dust, though he himself perish under the ruins.

The third branch of my discourse is, the baneful influence of Jesuits upon society, great and small, public and private.

We may look on society in a triple aspect, mind, heart, and pocket; against each the Jesuits are ever plotters. Against mind, especially, by monopolizing education. A few instances will suffice to show their spirit and character as teachers. In Italy they are the bitterest enemies of Dante, the Shakspeare of the Italians. To suck the blood out of our nation, they exclude Dante from their schools. Their last great effort in France, (also in Austria,) was to expel the classic models of Greek and Latin literature. Why? because those lights of antiquity are too republican for the Jesuit taste.*

De Maistre and Creteneau-Joly, the two greatest historians of the Jesuits, relate that in the French Revolution no pupil of the Jesuits took part. Thus, Americans, if, in the time of your Washington, as now, the Jesuits had here thousands of pupils, not one of them would have had a

* This was the reason given for excluding them from the University of Paris, and the schools of Rome. But they had substitutes ready; in Italy, Fathers Bettinelli and Segnieri; in France, Father Bourdaloue; Jesuits instead of classics! Judge what kind of scholars are made from studying such works; Jesuit teachers make Jesuit scholars, pupils of no progress. Quinet and Michelet, the two greatest stars of the day, were expelled from Paris, and afterwards from France, by the intrigues of the Jesuits, that they might have their chairs for themselves.

heart or a hand for his country ! And they now dare to have schools in America, and find even among Americans many to speak for them.

✓ Look at England ! There fifty years ago Pitt and others proclaimed freedom of instruction, and permitted the endowment of the Roman Catholic College of Maynooth. It increased to thirty thousand pounds sterling a year, and what were the results ? The teaching of rebellion, opposition to the law, disobedience to the sovereign ; the countenancing of ribbon societies in the colleges by the priests ; the instigation to riots. Learn a practical lesson on the wisdom of allowing Jesuits even a share in public education !

Thus do Jesuits act upon the mind and heart of a nation !

But I have the strongest argument for Americans, namely, that of dollars ! When coming here in the steamer *Baltic*, I read a sermon preached for your Webster, by, I think, Theodore Parker, from which I learned for the first time that your American people are very fond of dollars. I do not despise dollars myself, for the good they can afford, nor you for loving them. But the Jesuits do not despise dollars either, and if you like a few, they like a great many. They and their emissaries have some particular arts for catching your American dollars, the art of the Confessional, and especially the art of persuading dying people to make last wills and testaments in favor of themselves.*

* In Milan, a few years ago, the Count Melerio, one of the principal men of the city, went to the noblemen residing there, when they were near death, to induce them to leave something to the society of Jesus. In a few years Count Melerio, it is stated, has thus procured six millions of Italian pounds for the Jesuits !

It is related in a *Jesuit* history, that, in the beginning of this Society, its Father Rector, in Ghent, granted one Jacob Briar, on payment of two hundred thousand florins, (that is, only one hundred and fifty thousand dollars !) a passport to defend him against every attack of the devil ! The *façade* of a College and Church in Bologna being unfinished, the Marquis G—— was induced to will a large sum annually to the Jesuits, until they should have completed it. Three or four years were sufficient ; but, the Jesuits enjoyed the income during one hundred and twenty-five ! When they were suppressed at the end of the last century, the *façade* remained as it was, and it is not yet finished. Every year the Fathers were "going to complete it," but, with a little mental reservation !

Watch the Jesuits, avowed or disguised, to prevent the robbery of your families, the moral assassination of your sons and daughters. ✓

In a large view of society, you still find the Jesuit influence fatal. If kings and rulers are fond of Jesuits, Jesuits support them; if they despise Jesuits, Jesuits menace and conspire against them.* ✓

Jesuits are essentially absolutists; by education they prefer despotism.† ✓

It now only remains for me to say something about yourselves, Americans. Not more than twelve or thirteen years ago I was in the *Propaganda Fide*, and then I knew that the Jesuits were coming to America to proselytize you. In 1847 they were really expelled from Italy, from Naples, from Piedmont, from Lombardy, from everywhere. I suspected many went to England, and perhaps more to America. People here say, "We do not know anything about that; we cannot interfere." My suspicion is now certainty; in Baltimore, the first thing I heard from Italians, was, "here, in Pennsylvania, and Virginia, there are many Jesuits; they speak French and Italian very well; they are five years here; just the time since their expulsion from Italy." This is

In Naples, about eighteen years ago, a childless, dying man, whose brother, poor, honest, and celebrated for his learning, had five or six children, left eighty thousand dollars to the Jesuits, saying he did so because they were so powerful they would never allow a fraction to reach his brother, whom he wished totally cut off. By this man's dying bed a Jesuit stood as Father Confessor, and in his last will he said, "I leave my especial curse to my brother and his children." Thus he died. This is Jesuit morality.

* Remember the true history of Europe, and the doctrine of Father Escobar, about killing kings. The Father Provincial Malagrida gave the order to wound John VI. of Portugal. In the gunpowder plot there were three Jesuits, especially Father Garnet. Henry IV. was wounded to death by an assassin, and the guilt was rightly imputed to Father Gardiner. Malagrida, Garnet, and Gardiner were hung by the civil law.

† It is for this reason I fear Jesuits in America. On the continent of Europe I see everywhere the combination, despots and Jesuits; in Austria, in Naples, in Tuscany, (though in disguise and by their emissaries,) in Lombardy, in the Roman States. And whenever I find a liberal and constitutional government, there I find Jesuits menacing it.

the fruit of that saying of theirs, "what we have lost in Italy we must regain in America."

Oh, good Americans, do you suppose they are working for the American nation, the American glory? They work for themselves and Rome alone! People ask, "What practical conclusion do you propose?" This is my answer—if I were in my native country, as, under God's blessing, I hope to be, perhaps before the end of this year, I should say to my Italians, "To-morrow, in this land, let there be no Jesuits!" and it would be so. I preach no assassination, no murder, no killing, I say, "Go out—we will pay your expenses—go!"*

In America all are free. But remember—before the revision of your Constitution all were not free to work against your law and republican Constitution. Let there be no assassination, murdering, or killing; but, watch their movements, and in the first case where you find a Jesuit really teaching a doctrine contrary to your American freedom, working practically against your Constitution and your liberty, take the opportunity—expel the Jesuits from your country, and then your freedom will be placed on a secure basis!

But now a dreadful outcry—"This is preaching discord among those who lived peaceably together; the fatal lectures of Father Gavazzi!" Yes, war against the devil and evil, therefore against Jesuits and Jesuitism. War to the last, because these very insinuations prove the secret work of Jesuits among you. They excite the public press, and public men to speak these words in order to work undisturbed, and yet protected by public opinion. Bear me, reproach me, and then go forth and see whether you may not find something not very honorable for your America.

In England I was told, "You will find in America stub-

* In England I clearly said, "English people, you call yourselves serious and logical, but in my opinion you are very illogical. There is a law against the existence of Jesuits in your country, (contained in the Act of Emancipation,) and yet you now have, instead of fourteen Jesuits, as before the law, five hundred Jesuits, in spite of the law. I do not preach persecution, but legality. Expel the Jesuits from England, and you will be called a legal and a consistent people."

born independence." I find in America many and many Protestants with no independence at all, but really and truly dependent on Romanists. You have among you some politicians who cry "Peace! tolerance! leave all free!" Why? They expect votes from Romanists! this is really great independence! I find in America some, (fortunately not the majority,) some public writers, some belonging to the public press, editors and proprietors of newspapers, who always speak of Romanists with great deference. On Protestant glories and achievements they are dumb; but they hurst into loud panegyrics, and give lengthy details, to commemorate the laying of the corner-stone of a Popish building, the last consecration by Archbishop Hughes, and the recent sermon of the Reverend Dr. So-and-so. Oh, great independence! They fear to lose four or five cents a week from their daily or weekly income. But why this subservience to the Popish system? I do not speak particularly about politicians, because, as is said in ordinary, they have no religion at all; they are Christians, Jews, Pagans, Papists; it is all the same to them; they only look to their places; twenty thousand dollars in London, in Paris, or somewhere else, is the essence of their religion. But why do they and the rest so fawn upon the Romanists? They know the Romanists are united. Therefore they say, "I will pay my court to the Archbishop of New York, he can command twenty, thirty, forty thousand or more votes, and I will get the votes," thus they pay their court to Archbishop Hughes.

Oh, Protestants! profit by the lesson. It is union among Romanists that makes their influence. Unite, Protestants, and you will hold the balance of power in this, your own country. In Baltimore I was ashamed to see a hundred and fifty thousand Protestants overawed by fifty thousand Romanists. Before the Italian exile you will not do honor to your nation if you appear to him so dependent—permit him to say, in some instances, with a cowardly dependence on Romanists. I cannot preach persecution of the Romanists, but in a Protestant country, in which Protestantism makes the freedom and the glory of the people, I cannot permit——

[The rest lost in applause.]

Remember my last word of this evening. Your glorious, your American Washington did not fight against England in order to prepare the present generation to kneel before Archbishop Hughes, or any Romanist or Papist upon earth. His toil was given, his blood was shed, that you, Americans, might be always a Protestant, and by being a Protestant, always a great, a free, and a glorious nation!

LECTURE III.

WHAT IS THE INDIVIDUAL IN THE PAPAL SYSTEM?

I SHALL prove three propositions; first, that in the Romish system, the individual is blind; second, that he is superstitious; third, that he is poor. The teaching of his clergy produces blindness; his veneration for them, superstition; their authority and influence, poverty. Their teaching produces blindness. It is sufficient that the Popish system forbids the reading of the Bible.

True, in Protestant countries, to avoid imputations, the Popish Church permits the sale of a book called the Bible; but that is not the question. It is, is the Bible read every Sunday in a tongue the people understand? No! There is a mass; sometimes a sermon; but never the Bible. Does your priest recommend the reading of the Bible in your families? No!

Now, in a few words, are you enlightened, or are you blind, without the Bible? Ah! if the most learned of men, without it you are nothing; for through it alone moral light streams upon the world. This is no mere Protestant opinion, for David says in his Psalms, "the Word of God is the light of our feet;" and Saint Peter, "the Word of God is the lamp which lights us in the darkness of this world." Romanists reject this light; blindness is their duty. Become a tree, a block, a stone, an unreasoning beast, and you are a good Roman Catholic!

But the Apostle of the Gentiles says, "give to the faith a reasonable answer." Therefore, to have true faith, you must first be persuaded of it; you must examine and discuss it well, that you may give for your faith a reasonable answer. Be Roman Catholics only because your parents

were, and you are not reasonable believers, but unreasoning beasts.*

A second cause of Romish blindness is the Latin worship. Having, in a subsequent Lecture, to examine this point more narrowly, I now only say to Roman Catholics who do not understand Latin, and have not a translation, my dear brethren, do you know anything about your Latin worship? When you pray to the Virgin Mary with an *Ave Maria*, what do you think about that Latin *Ave Maria*? When you pray to your Heavenly Father with *Pater noster qui es in cælis*, what do you know about your *Pater noster*? When you invoke the Virgin Mary with your *Salve Regina*, what do you know about your *Salve Regina*? More; your mass is in Latin; do you understand a word of it? Not one!†

* This argument is often met with a text, "whoever does not obey you, does not obey me, and whoever obeys you, obeys me." But, before, Christ said, "*as my Heavenly Father sent me, I send you; whoso will not obey you, the same will not obey me.*" Thus were the *Apostles sent*; thus they went, everywhere offering the Word of God, but leaving freedom of choice to all. Christ did not preach blind obedience; He said, "search the scriptures!" Therefore, "if any one does not obey you, he does not obey me," did not exclude, but *include*, the searching of the Scriptures. Then, after having searched the Scriptures, and found that the preaching of the priest accords with the Word of God, whoso disobeys the priest, also disobeys God. Saint John says, in his first epistle, "do not believe any spirit, but try the spirits." Saint Paul said to the Galatians, "examine my doctrines, and if they agree with the Word of God, embrace them; if not, I authorize you to anathematize my words." Saint Paul said to the Thessalonians, "prove all things, hold fast by that which is good." The Holy Ghost tell us (Acts, xvii.) that the brethren of Berea were praised before God, in not obeying blindly the teaching of the Apostle Paul, but controlling it by the Word of God. The conclusion is, to be a good Christian you must not blindly obey, but try and control your priest with the Word of God.

† When I was in Italy, I sometimes amused myself by going into the Churches, to hear the people pray in Latin. No theatre could afford a better specimen of comedy than the people singing psalms, canticles, hymns, litanies in the unknown language, making so many and ridiculous errors, that no buffoonery on the stage could match them. Saint Paul forbids us to pray in an unknown tongue, because the heart remains untouched and cold. From such a worship the Roman Catholic goes away without profit, without moral or spiritual advantage, with a frigid heart and an un instructed mind. The main object is, that the people may not understand; the result, that not one in ten thousand can give any reason for his worship.

The last proof of blindness is, that Romish priests prevent enlightenment. In Italy it is not extraordinary that people living among Romanists remain in darkness and prejudice; but, in Protestant countries, Roman Catholics, if they would, could enlighten themselves; and, by discussion, sermons, lectures, newspapers, tracts, be masters of themselves, and even conclude in favor of Popery. Then it might be called their *religion*, being one of intelligent choice. This their priests prevent! * If they did not, their power, based on error, would vanish forever. †

My second principal proposition is, that the individual in the Popish system is superstitious, because his veneration

* I can speak from my own experience. In Italy, when we preached the liberal cause, even when I was employed by Pius IX. to preach the crusade against the retrograde priests, the Jesuits forbade their penitents to hear me or Ugo Bassi. It is the same in Protestant countries. In England, the priests prevented many from hearing me; here they say from their pulpits, "You must not go." My answer is simple. If, clearly, I am not only an apostate, but a real devil, (only without the horns and tail;) if I speak falsehoods; let the Roman Catholics hear them, that thus they may confirm themselves in their apostolical Popish church; lies and falsehood cannot destroy a true church. If I be only a humbug, there is no danger in hearing a humbug. But if I speak the truth, and they prevent whom they can from hearing me, the inference is obvious.

† This being the first of the *free* lectures announced in No. 2 of the present Course, a large portion of the audience was of the lower Irish class. A storm of hisses and groans interrupted the lecturer at this point, and several ladies showed signs of alarm. He said,—I pray the ladies not to fear. A few hisses will hurt no one; and they do not spoil my facts and reasonings. Yet, it seems ungentlemanly to hiss; and where so many ladies are present, I appeal to the Irishmen to show their good feeling, and good manners, by preventing the disturbance caused by a few persons. I think Ireland is often unjustly reviled. I know that the Irish priests keep the people in ignorance, and their country is frequently termed a savage country; but the way for Irishmen to escape the imputation, to show that in America, when no longer under the control of their priests, they are gentlemen,—is to restore order here, and prevent the scandal which will spread, namely, that Irishmen know not how to conduct themselves in such a place as this. It is not to Frenchmen, Germans, nor Italians that this tumult will be charged, but to Irishmen; so that their national character is at stake. But if they, or any others, hope to intimidate me from my duty by hisses or groans, they are miserably mistaken.

for his clergy produces superstition. More ; superstition re-acts, and increases veneration for the clergy. There is an ancient proverb—"the more blind, the more bigoted ;" as veneration for the clergy increases, so does their power. No wonder then that they promote that superstition on which is based their self-interest.

I now make only a few remarks on this head ; it shall be handled more fully in a subsequent lecture.

Especially in Ireland the Romish Clergy are worshipped as a God. In Italy, yes and no. In Germany, certainly not. In Ireland the priest is as a God ; the parish priest more than a God.*

I say nothing, not liking to entertain my audience with particular facts ; in Italy we are less bigoted ; we respect our priests, for fear of the Inquisition.† We are also more sincere ; because, when, publicly, a priest lives not too correctly, we say, "he is immoral."‡

In Ireland and Scotland I thought that, before Protestants, they would use more caution. No—safe in the obstinate blindness of their flocks, they live, in many instances, with the greatest scandal to Christianity. The Irish persist in not perceiving. "But you see some things," "oh ! it is untrue, he is a very holy man."

Were God's Word read, superstition could not be maintained, many practices of their priesthood would appear as they are, designed to make miserable slaves. I promised to expose the principal superstition of Ireland, that of the Purgatory of Saint Patrick,§ one of the chief engines to

* I know by experience that some Roman Catholics in Ireland say, "if our priest look at us severely, in an unpaternal, unfriendly manner, we fear that we are going to the devil ; and if he spit against our door, and give us a blow, we fear the curse of God." Fear nothing ! or rather, fear only for your pockets—for the priest will tell you, "I will look on you as a father, if you pay me for a mass."

† There are in Italy some priests who deserve a good reputation ; but, so few that, when one is found, he is publicly called "the holy man."

‡ We even know by name the holy and spiritual sisters of their immorality.

§ I shall always call Patrick a great Saint, leader, and Christian patriot, very different from the Doctors Cullen, McHale, Kyle, those primates of Ireland who now act the part of despots. I repeat that the Irish are the best people in the United Kingdom for mind

enslave the Irish mind. It is founded upon a Legend from the Roman breviary.*

This Purgatory is in the County of Donegal, on the Island of Lough Derg, which means, the Red Lake. To it throng pilgrims from all parts of Ireland, who, as they come within sight of the holy Island, pull off their shoes and stockings, uncover their heads, and walk to the Lake with crosses and beads in their hands. Ferried to the island, they first go and ask the blessing of the prior of the convent. They next proceed to the altar of Saint Patrick, at which they kneel and pray; and then walk seven times round the chapel, kissing twice the cross before it. Next they go to the seven hard stones, called the Penitential Beds of the Seven Saints, who, in old times, were the Seven Sleepers there. They go thrice round each bed, praying; kneel, praying also, before each bed; enter each bed separately, circuiting it thrice in the inside, and pray: which done, they kneel inside of each bed, and again pray.

They next go to several sacred stones in the midst of the lake; they pray at the first, and walk three times round it in the water; they do the same at the second, third, and other stones, always in the water. Next, they return to the chapel, and pray to the Virgin Mary, going through her psalter, namely, one hundred and fifty *aves* and fifteen *paters*. Thus one Station is finished. It must be repeated thrice a day, at sunrise, noon, and sundown. This pious labor is continued for nine days, only bread and water being allowed the pilgrims. On the ninth day, generally, the prior

and heart. I am acquainted with many Irishmen, Protestants and Catholic, and I can say for myself I have found the Irish, like my own Italians, warm-minded and warm-hearted; so that I exclaim, what a pity such a people should be crushed under the feet of the Romish priesthood!

* For the benefit of the Irish present, the calculations made in Lecture VI., First Course, were here repeated. The Lecturer continued thus:

In ancient Irish times, I suppose, there were only twenty-four hours to the day; consequently either this story is false, or Saint Patrick was neither the founder of the Irish Church, nor the apostle of Irishmen. But, we will disbelieve the tale, and believe in the glorious apostle. "*Ab ungues leonem*," "know the lion by his claws;" and so from one priestly superstition know all.

takes them and imprisons them in St. Patrick's Cave, without light, air, food or water for twenty-four hours, all which time they are bound to spend in prayer. On the morning of the tenth day they are taken out, and go naked into the lake to wash their bodies, and especially their heads, to signify that they are entirely cleansed from their sins. After this they have no fear of the second purgatory; because the monks, and especially the prayer-book, say that they will escape its flames, or, at least, get off with a small and short penance. So efficacious is this purgatory that it not only cleanses the pilgrims themselves; but, if you pay a pilgrim to torment himself for your benefit, you may sit quietly at home, enjoying your punch and pipe, while the money you have paid him applies all his sufferings to the good of your soul, absolves you from your sins, and makes you free of purgatory in the world to come!

There is the superstition! Yet it has *one* good. You may ask me what. I will tell you; it washes some Catholic Irishmen, who but for it, would never wash themselves in all their lives!

Such are the superstitions by which the Romish Clergy increase the veneration they are regarded with; and, as a result, their authority and influence—from which flows the last branch of my lecture; namely, that the authority and influence of the priest makes the individual in the Popish system poor and miserable.

In that system, the people are nothing, the priests all. Worse; as I shall prove in a subsequent lecture, the people toil, and live in misery, to maintain the priesthood in luxury. Fear and persecution uphold this system. I speak practically and knowingly, for I am acquainted with all the modes practised by priests to intimidate sincere and fearless men. They persecute their victims.*

* Some time ago there was in New York a young fellow, (people told me truly talented,) who, prompted, I suppose, by his heart, spoke warmly among his fellow-Irishmen, against the intolerance, superstition, and slavery which oppress them. What followed! The priests calumniated and persecuted him, till he was obliged to fly to them, and ask their pardon. Now they support him; and he in writing and speech is their slave, a new instrument to preach papistically to his fellow countrymen. Thus do they act upon a weak

When a Protestant, even a bishop, becomes a Romanist, the Protestant public speak of the fact once or twice, and then it is a dead fact. This I call Christian charity. \ But when the change of religion is on the other side, calumny, and all other bad means are set at work ; in the newspapers, from pulpits, in society, everywhere, incessant persecution follows. This I call a truly unchristian and uncharitable system ; calumny is the daily bread of that vicious system, as its foundation is a foundation of lies.

In conclusion, I will say something about myself. I fear only the judgment of God, and of true and impartial public opinion. I am here to promote truth, not to preach an American gospel, and afterwards an Italian gospel different from the former. I have but one gospel, and I will preach in my Italy what I now preach here. I disclaim all that appears in the newspapers as reports of my addresses ; because, my English being bad, I can badly, sometimes perhaps not all, convey my meaning ; and I pity the reporters. If any one will judge and condemn my mission from reading these reports, he will commit a fault against reason and logic. Wait till my lectures are published under my own authority ; then, and then only, you may pass judgment on me and my mission.

I have been accused of attacking Temperance and Woman's Rights Societies, and warning my countrymen against joining them. I respect the rights of women—but their rights in the Church I cannot admit beyond the limits assigned by Saint Paul ; when he is answered, I will concede that point. I firmly deny the calumnies spread by the Irish-American newspaper, and with all the warmth of my heart call their authors liars.*

heart and feeble mind. But, thank God ! not all are dependent on the Romish priests ; not all will sell their souls to them. Thank God ! there are some from Italy, and some from Ireland too, who are strong enough, and daring enough, despite all their machinations, to preach the pure gospel of Christ !

* They have imputed to me calumnies upon Irish servants in Protestant families, to deprive those poor persons of employment. Oh ! coward liars, I never said such a thing ! If such were my opinion, I have the courage to sustain it before this or any audience in the world. What I said was that in London, England, some Roman Catholic girls, educated in a Convent of the Sisters of Mercy to be

When a leading article and a stupid letter are written against me, and a little advertisement inserted, saying, "Do not go to hear this man who preaches against our poor Irish Roman Catholic girls," I have a right to say before an American audience, that you, Irish-American, are a liar, a liar in support of your Jesuits, and archbishop, and Romish system, which cannot subsist without lies.

Meditate on my final conclusion. Irishmen, you work for the freedom of your country; but, remember, never shall Ireland be free while Irishmen are slaves to their priests. Irishmen, free yourselves from your priests, and you will also free your dear country!

sent as nurses and servants into Protestant families, are Jesuit females and the best of spies. It is necessary to have the logic of the Editor of this half Irish half American paper, to extract from that proposition anything calculated to warp Protestant employers against all Irish chambermaids. I repeat; I respect individuals; I have nothing to say against Irish Roman Catholic girls or servants; but I have against girls educated at Convents of the Sisters of Mercy to be servants in Protestant families.

LECTURE IV.

THE INFALLIBILITY OF THE POPE.

I SHALL prove that this claimed infallibility is against Scripture, reason, and history.

The argument is old ; yet, not useless now, as it may prevent the introduction among Protestants of some pseudo-infallibility, if not of the Popish infallibility itself.

This infallibility is a Romish point of faith.*

It rests on the same general ground that we have already found the Pope's supremacy placed on ; namely, his being St. Peter's successor.

Now, was Saint Peter infallible ? If not, his successor, as such, cannot pretend to infallibility. " Yes, Saint Peter was infallible." Why ? " Because Christ promised him infallibility." When ? " When he said,—Peter, Satan will tempt you, but I pray my Heavenly Father that your faith may be preserved. Consequently Peter, in matters of faith, was immutable, and therefore infallible." But, Peter was not immutable, for he really fell, and thrice denied his Divine Master ; being at that moment a real unbeliever. You say, " only externally ;" but is an even *external* unbeliever a proper authority for an infallible dictum ? Peter was *then* an apostate ; an unbeliever ; therefore, not infallible.†

* It is defined as such where Popery is dominant. Here, and in other Protestant countries, the priest denies this before educated people ; but in Italy I never heard from a priest the slightest doubt of the Pope's infallibility ; those who do not believe in it are called heretics, and are said to be found among Protestants only. It is a main and cardinal point of Romish faith.

† The early Christians were called by the Church *apostates* when they merely threw a few grains of incense on the fire of a false God ;

Infallibility is sought to be proved by Christ's having called Peter the rock, as the Romanists say. In a former Lecture I clearly showed that Peter was not the rock.*

"But there are texts in which Christ twice promised to be with Peter to the end of time. Do not these make him infallible?" The texts are true texts, but by no means prove infallibility. Christ promised to be with his apostles (not Peter particularly) to the end of time. Christ promised to be *with* them, *with* his Church, *present* with them. Does that look like appointing a successor?†

Alas! for Peter's infallibility! Poor Saint Peter was a very good man, a strong and warm-hearted apostle. But he was always a man, in many instances *only* a man; as, when he deserted Christ in his passion, when he denied Him in his anguish, when he did not assist Him in Golgotha, when, lest he should scandalize the Jews, he abstained from the society of the Gentiles. To err is human; to be infallible is to be Divine.

But, for arguments' sake, supposing the absurdity that Peter was infallible; still, is the Pope Peter's successor? I have clearly shown that he is not.‡

for this *external* sign of apostasy, (perhaps without bad design, and with internal faith,) they were expelled from the Church. When Peter thrice denied Christ, the Jews, the woman, and the soldiers, considered Christ what He was not; had Peter confessed his Divine Master, perhaps He would not have suffered so much. Yes, even the *apostle* Peter was an *apostate* for the time.

* See Lecture II. First Course. The promise was given for the Church of *Christ*, not for the Church of *Peter*; in support of the *Church*, not of the *man*. Saints Ambrose, Augustine, Hilary, and Eusebius, agree that Peter, not being the rock, is not infallible.

† Does any one who is not about to absent himself appoint a vicar or a successor? a vicar to one who himself performs his office? a successor to one who is present and continues his functions? No; Christ *Himself* is always with His church.

‡ The proof from the "monuments" is of the same kind as that for the Irish Wells of Saint John and Saint Coleman, whose mysterious appearances are seen every year; and for the tales about the Mamertine Prison, and the Santa Maria in via, where Peter baptized the soldiers who guarded him.

"Saint Peter was at Rome, because his chair is there!" By the same rule he must have been in another place, where he never could have been. A chair used by him ('tis said) when he was Bishop of Antioch, called the Antiochian chair, is at Venice; therefore, he was

But let us *suppose* Saint Peter *was* infallible, and that the Pope *is* his successor, and therefore, infallible; still, a great question remains,—is Pius IX. infallible? To be so, he must be a Pope; but, is Pius IX. a Pope? You wonder. But the matter really is, and always must be, one of very great doubt. To have a Pope you must have a bishop; to have a bishop, a priest; to have a priest, he must have received Christian baptism, for which, the baptizing priest must have had the *intention* to give it. But no one can ever *know* he had; therefore, no one can be *sure* Pius IX. is a Pope.*

Pius IX. then, cannot claim infallibility, even as being certainly Pope. And even *if* certainly Pope, he is not the successor of Saint Peter; and even *if* Peter's successor, he is not infallible. Neither history, reason, nor Scripture establishes Infallibility. Hear the emphatic word of David: "Each man is a liar." Not for any man, but for Himself alone, Christ made this assertion, "I am the way, the life and the truth;" therefore, the only Infallible is Christ.

But Rome has a convenient way of arguing. She knows

Bishop of Venice! But Venice was built nearly four hundred and fifty years after he died. Could he have been at Venice, Bishop of Venice! The Venetians were once great merchants to the East; how easily they could bring this chair to Venice from Antioch, without the original owner ever having been there! Now, *suppose* that wherever is a chair of Saint Peter, there he must have been. But could either that at Venice or that at Rome have been his! No! The former is of Turkish construction, and has on it some sentences from the Koran; it may be a good Mohammedan, but it is a shockingly bad Christian chair. Mohammed wrote the Koran, therefore this chair must, at the earliest, have been made in the seventh century; Saint Peter died in the first. Is the chair his! As to the Roman Chair, Cardinal Wiseman, a great giant Goliath, met a little female David, Lady Morgan, who, using, instead of a sling, a book which she wrote, gave Cardinal Goliath Wiseman a great blow! In fact she proved that he made a very unlearned blunder. But, being a prince of the Roman Church, he has the privilege of confounding all things human and divine, without any imputation either upon his purity or his learning.

* Even if the baptizer *intended*, it is still doubtful, for the same reason, that he *was* a priest; and the same doubt besets us at every stage. Infallibility implies certainty; we have mere supposition.

what texts mean, because she is infallible, and she is infallible because texts prove her so.*

Further she says, "If you interpret for yourself, then, in the great variety of interpretations, you stray into a labyrinth, and are lost. You must have a guide through the Bible, and I am that guide." Yes; I admit it; to read honestly and rightly, it is necessary to have a guide, and this guide is the Bible itself. The affair is a private one between the individual and his God; between the soul of the Christian and the Holy Ghost.†

An infallible Church! In the sense of the Saviour, a Church is any Christian congregation, large or small. He said, "where two or three of you are gathered together, I will be with you." This promise is to any few anywhere

* To be at once witness and Judge is very pleasant. The infallibility proves the infallibility! Ah! you must prove it, not by itself, nor by the Pope, nor by your Church, but by the Bible! "The Bible proves my infallibility, and my infallibility proves the Bible." "I am infallible because I am infallible." That won't do; logicians call it "a vicious circle."

† *Supposing* the Bible, through variety of interpretation, were not a guide, what simple, consistent, and easily consulted substitute does Rome offer? The Canon Law, the Bulls, the Bullarium, the Canons of the Councils, &c., &c. The Canon Law is in twenty folio volumes, the Bullarium in twenty-four, the Canons of the Councils in forty five; in all ninety folio volumes! Which is more apt to vary, the Bible, the Word of the One and Immutable God, or ninety folio volumes, composed by thousands of different men, in as many different centuries? Something a little worse than the tower of Babel! Blind guides! by the time you have read them, you will be blind yourself and on the edge of a precipice. A multitude of physicians give the speediest passport to the other world, while one good and true physician heals: so this multitude of guides is the prime origin of the confusion which reigns among Roman Catholics.

According to Pius IV., Romanists receive the Bible in the sense of the Church, and the Church according to the unanimous consent of the Holy Fathers. But I have repeatedly shown that they *never* consent on any doubtful point. They pay a tribute to the Bible, it was the Bible originated the Fathers, not the Fathers the Bible. Thus Basilus, Cyrillus, and Augustine, (especially the two former,) said, "Do not receive our teachings as doctrines, but try them by the Holy Book and the Inspired Word; and if you find them according to that Word, receive them, as being so, but not as our doctrines." The majority of the Fathers recognize, not Peter, but Christ in the text of Matthew, "Thou art Peter and upon this rock, &c." Sometimes the Church recognizes the Councils as infallible, sometimes not.

congregated in his name. But does this promise give infallibility? No, he will be with them to aid, guide, and save them. This is not the Popish sense of a Church. According to Cardinal Bellarmino, and Father Perrone, both Jesuits, the Church is represented by the clergy *and laity* together. Generally speaking, the Councils were composed of clergy alone, the laity were excluded, especially in the latter ages. This is but half a Church; and the infallibility which Christ never promised to the whole, cannot be found with the half. Councils infallible! But even that was not enough. Bellarmino goes further: he says—"they are entitled to make new dogmas of faith, and cannot err, being God himself." No! Christ's dogmas were enough! men cannot add to them.

Councils infallible! No! Not even when general, œcumenical. Some of these were composed of fifty persons, not all bishops even, but part abbots. On the other hand, some National Councils consisted of two hundred bishops. These two hundred, collected for the Church's sake, are fallible, because only a National Council; while the fifty, collected not for Christ's, but the Pope's sake (as at the Tridentine Council), are infallible, because an Ecumenical Council! What is their number necessary? Some say eighteen, some sixteen, some twelve! The French receive the Councils of Basle and Constance, the Italians reject them. Here is an embroilment-confusion. Where is our rule of faith, our infallibility?* Christ gave the Bible not to bodies, but to individuals, not to the Church, but to the Christians. To individuals, not to the Apostles as a body, He said, "search the Scriptures." Saint Paul said, not to

* Worse: some Councils taught heresies. Constantinople taught that those baptized by heretics, must be re-baptized; one of the Councils of Laodicea, that the soul of man is a corporeal being; both heresies! Nice condemned Arius, and Constantinople absolved him. Constantinople condemned Nice, Lateran condemned Basle. A Council of Ephesus condemned Eutychus, and, nineteen years afterwards, a second Council of the same Ephesus absolved him. The Ecumenical Council of Constantinople declared the bread and wine images of Christ's body in heaven; Lateran and Trent pronounced the *fullest* Transubstantiation. Constantinople and Basle asserted that Councils are superior to the Pope; Lateran opposed the claim. Laodicea excluded the Apocrypha, Trent adopted them all!

a body, but to individuals, "try the spirit;" also, "all the Inspired Word is useful, to make the perfect man of God, and instructed in all works." If aught seem obscure, pray to God; and your guide will be not a Jesuit, a Liguorist, a Dominican, a Council, a Pope, but the Holy Ghost. Thus Infallibility is against Scripture and reason. In the last place, it is against history.

When is the Pope infallible? The most severe Romanists answer, when he speaks together with a Council.

But whether is it the Pope who sanctions the Council, or the Council the Pope? If either originate doctrine, and the other approve it, the part of one is useless, for the infallible can do all. "But, they are infallible together." Ay! but, unfortunately, some Councils condemn the doctrine of Popes; while, on the other hand, certain Popes anathematize many Councils! "But we have infallibility when the Pope speaks *ex cathedra*, namely, in a Bull."*

Let us see. *Firstly*, we must understand the Bull. *Secondly*, we must be certain that the Pope wrote it freely, uninfluenced by fear. *Thirdly*, we must know whether the Pope invoked the prayers of the whole Church. *Fourthly*, we must be sure the Bull was inspired and suggested by *all the bishops* in all the world. *Fifthly*, we must know that the Bull was received *everywhere*. *Sixthly*, we must be sure that *not one* among all the bishops refused to accept this Bull. *Seventhly*, we must be satisfied that the Bull touches on matters of faith *or of custom*.

When I find any one man in all the world who is *reasonably satisfied* on all these points, I will let him believe in as many Bulls as he pleased.†

* Bellarmino says, "a Bull is certainly inspired by the Holy Ghost. If you try, you will find infallibility in all Bulls."

† To try a Bull by these seven points, suppose a good simple Yankee receives one. It is in Latin; he cannot read it; he gets another man to translate it; but is he sure the translation is correct? First difficulty! Then, he will find it very hard, tedious, and expensive to fulfil the remaining conditions. He must write or go to Europe, Asia, Africa, and Oceanica, to know whether every bishop in the world gave his prayers to the Pope, whether the Bull was accepted or refused, whether it touched matter of faith or custom. It may be said, "general certainty will do." No! This is a matter of the soul's safety, and certainty must be complete. How long will it take Jon-

More; many Popes have been declared apostates and heretics. Marcellinus paid tribute to idols. Liberius denied the passion of Christ. John XXI. was condemned by the University of Paris for many errors. Vigilius, Honorius, John XXIII. were rightly accused as heretics.

The Council of Constance gave some Popes the same title. Infallible Popes! Infallible heretics!*

The Romanists have a great miracle—to get honey from vinegar. Their canon admits the Book of Wisdom, which says: "No bad soul shall ever enter the wisdom of God, and his wisdom shall never inhabit a body subject to sin." Therefore the wisdom of God, which is the infallibility of God, can never be given to Popes, for they are exceedingly subject to sin!

"The Popes are holy men," says Rome. Yes, antonomastically, they are styled "Your Holiness," as a King is spoken of as "His Majesty." Come with me to Rome, and enter the palace of the Vatican. You find guards, chamberlains, prelates, cardinals, surrounding this Pope, this man living in more than imperial state, yet humbly signing himself "the Servant of the Servants of God." A servant living amid the homage of a Court, like an emperor, has a little too much irony in it. On one of his fingers this man wears a ring set with pearls, rubies, and diamonds; and this ring worth eight thousand dollars, is called the fisherman's ring—as the ring of poor Saint Peter, which probably cost two cents.

athan to get such certainty? But, suppose he has got it—out comes another Bull; (there are not less than three thousand of them.) He will want a long life!

* What is still more amusing is to see some of those infallibles fighting for infallibility with others of the infallibles like dog and cat. Gregory the Great says, he who assumes the title of universal bishop, is Satan; and Gregory VII. says the bishop of Rome is universal. Leo IX. is for, and Gregory XIII. against infallibility. Pope Vigilius is against, and Innocent III. for Transubstantiation. Pius V. by a Bull, declared the breviary correct; Urbanus VIII. declared the breviary of Pius V. full of errors. Sextus V. pronounces the Bible published by him correct; Clement VIII. says the Bible of Sextus V. contains two thousand capital errors. Clement XIV., by an infallible Bull suppressed the Jesuits as fatal to the church and society. Pius VII., by another infallible Bull, re-established the Jesuits as useful to the church and society. Infallible!

His Holiness ! But not himself alone, all belonging to him, is holy. His palaces are called the very holy palaces ; his gardens, the very holy gardens ; his stables, carriages, horses, are all most holy. A stranger sees ten, twenty, or thirty horses in the street ; he asks whose they are, and is told they "are the most holy horses." This is no exaggeration, no comedy to amuse you, but a common fact. Enter the most holy kitchen, and the most holy cook, (he has no other name in Rome,) will tell you "this is the most holy plum-pudding." Is the Pope infallible because "the most holy father ?" Then his roast beef must be also infallible, as being "the most holy roast beef." "My Father and I alone are holy," says Christ. Be not surprised if the term applied to sinful man is also debased to things the most vile.

To be always infallible, it is necessary to be always holy ; but read the history of the Popes—a transcript of crimes the most horrible and revolting.* Oh ! to learn what Popes

* Take only one epoch, from the ninth to the eleventh century ; and consult only Roman Catholic writers, and those among the purest, Gilbert and Baronius ; who state that many Popes were apostates, and committed crimes degrading to human nature. Formosus became Pope by invading the Basilica of the Vatican where he erected an altar over the slaughtered bodies of the people. After a little, he was overcome, and dragged to death. His successor Stephen had his body taken from the sepulchre, dressed in pontifical robes—brought into conclave, and questioned about the crimes it committed when living. Receiving no answer, Stephen ordered three fingers of the right hand to be cut off, the corpse to be stripped naked, and cast into the Tiber. He then excommunicated all the followers of Formosus, and cancelled all his acts, so as to cover his memory with ignominy. A few months after, another Pope restored Formosus ; a few days subsequently another condemned him and all his acts ; and, finally, after seven or eight years, Pope John restored Formosus to all prerogatives and rights among Popes ! After the death of Stephen and Boniface, Sergius III. was Pope—called by Baronius, Assassin—one of the worst of mankind. He was made Pope through the favor of Marozia and Theodora—the story of Messalina revived ! Two sons of Sergius III., who succeeded him in the popedom, were the paramours, the one of his grandmother, the other of his mother. His son John, who killed his father, and was elected Pope in his seventeenth year, was called the Nero and Heliogabalus of the church. He committed such enormous licentiousness, that he gave rise to the story of Pope Joan, who was not a female but a male, with the most wicked female habits.

were and are, go to Italy where they are known—incestuous, murderers, assassins; no better now than in former days.*

Here is our moral and practical conclusion. Americans, thank God that you are without Popes in your country! Try never to have Popes dominant among you! Keep your Bible—guard your Bible—read your Bible—fulfil the command of your Bible—under the guidance of the Holy Ghost be faithful to your Bible, and to it alone! If any one endeavor to introduce amongst you human authority instead of the authority of the Bible, even though he be in Protestant disguise, Americans distrust him! Americans, beware! it is Satan introducing Pope and Popery into your country!

* Pope Gregory XVI. was a public drunkard, and publicly recognized as an adulterer. The present Pius IX. to speak benevolently of him, is a vile apostate from the Italian cause, a vile calumniator of his fellow-countrymen, and a vile leader of the cursed system of despotism now prevailing in Europe.

LECTURE V.

WHAT ARE THE NATIONS IN THE PAPAL SYSTEM?

Poor and enslaved! I shall prove, *firstly*, that the riches and power of the Romish Clergy produce the poverty of Roman Catholic nations; *secondly*, that the influence and authority of that Clergy originate and perpetuate slavery.

History proves this maxim—that where the Clergy are rich, the people are poor. The poverty of the people pays for the riches of the Clergy. In England, in olden times, the monks and friars were very rich, and the people very poor. In Spain, Portugal, France, and Italy, the Clergy were, in proportion, very rich, and in the same proportion, the people were very poor. In your young America the people, to the present time, are rich, because the Romish Clergy are as yet poor.*

Exclusive of history, the practical proof of this general theory may be found in the following considerations: Among Protestants many religious services are rendered without payment; among Romanists, and especially where their Church is dominant, nothing is done till after payment. The Popish

* This was the second *free Lecture*, and the audience similar to that at the first. The meeting was here disturbed by hisses and clamorous dissents. The Lecturer observed that the ladies present had no reason to fear, because the noise was caused only by hisses, and there were policemen in the house, who would do their duty. He begged his friends not to applaud, because applause gave an opportunity for hisses. I am, he continued, an Italian, and not to be deterred by fear. I shall give to American Protestants a lesson, not to be borne down by the hisses and groans of the asses and pigs of Popery. If Papists have no other arguments against me but the payment of some foolish boys to hiss, I have a right to say, "slave, answer my arguments!" For the rest, I like this. A little excitement is good for any one.

is justly called by leading writers, the religion of money ; from the cradle to the grave she exacts payment in advance. Would you be married ? Before receiving the nuptial benediction, you must hand the reverend Father his dues.* It is the same with all other rites and sacraments ; to be baptized, to be confirmed, to receive any consolation from mother Church, you must be provided with a little ready money.†

The teaching of the Romish priests is everywhere upon a false basis. Observe the condition of Roman Catholics, not only in their own countries, but among Protestants. Christ said, "seek ye first the Kingdom of Heaven and its righteousness, and all other things shall be added to you." Other things, the comforts which improve this life, are not excluded ; only the paramount importance of the concerns of the next is asserted. But this is not the impression among Papists. I remember to have read in England, and also in Ireland—Ireland, kind to me everywhere!—a good anecdote told by the great O'Connell. [Hisses] Fool ! do you hiss your O'Connell ? This great orator, a Roman Catholic, who claimed the independence of his Church and his country, when speaking in public, often told this anecdote, even when Primates, Archbishops, Bishops, and Priests were present. Two Irishmen, one a Roman Catholic, the other a Protestant, were present before Christ. Christ said to the Roman Catholic, "Will you have comforts, happiness, riches, in this life, and eternal perdition in the other ; or do you prefer the eternal enjoyment of heaven, with poverty, misery, and squalor in the present life ?" The Roman Catholic Irishman answered, "my Divine Saviour ! I will take poverty in this life, and eternal enjoyment with you in heaven." The same question was put to the Protestant

* I appeal to reasonable Irishmen, to Italians, and all Roman Catholics present,—to obtain the marriage blessing, is it not necessary to have at hand twenty, thirty, or forty shillings ? Is it not true that in many instances, the young couple have neither coat nor petticoat, nor even bed, but must not be without the shillings to pay for the priest's benediction ?

† I presume this will not be denied. In fact, there is no attempt made to conceal it. In London I had under my eyes a list of the appointed prices of all ecclesiastical functions.

Irishman, who replied, "my Divine Saviour ! I ask you for comforts, happiness, industry, commerce, and honest riches, in this world ; because, if I observe your Word, and fulfil your commandments here, I am certain that, after the enjoyment and happiness in this life, I shall also enjoy beatitude in the life to come." And, to this day, you find Roman Catholics rejecting the industrial works of this world, in their mistaken aim at happiness in the next.

Compare Roman Catholic with Protestant countries. I was in Switzerland, France, England, Scotland, Ireland, Wales ; and everywhere I found the laboring Papists poor, miserable, unclean, and the Protestants rich, prosperous, and happy.* [Hisses] You hiss at this, Romanists ! But you thus argue against yourselves, for when men, ignorant of a subject, hiss at a true statement of the facts, they show in themselves a good specimen of Papist blindness and slavery.

Ireland is a remarkable instance. There the poor people constantly reproach the English government as the cause of their poverty. No ! blame your priests who oppress and rob you ; and remember that the English government, in the time of the famine, sent six millions of sterling pounds to save you from starvation. 

* Switzerland is a well-known example, and a good one, because the Cantons are partly Protestant, partly Catholic. Whoever travelled through the former, found the dwellings neat, the people cleanly, rich for their condition, and happy ; so that he envied their condition. In Geneva he found riches and prosperity ; but, a few miles away, in Argovia, he found Franciscans, Dominicans, Jesuits (before they were expelled from Switzerland), and with them squalor, misery, and rags.

If the Irishmen here would only candidly, and without anger, examine this matter, they would say to themselves, it is true ; in Ireland the Roman Catholic counties are poor, dirty, wretched ! while the Protestant are clean and wealthy. If now hundreds of Irishmen find employment in Belfast, it is due to Protestant industry, which brought commerce and the linen factory into that city. I was in Ireland, and I pitied the lot of this fine people. Wherever I saw, in a village, two cottages in the same row, one filthy, unfit to be occupied by men and women ; the other, although the furniture were poor and scanty, yet kept with propriety and neatness, I did not need to ask who lived in the one, and who in the other ; the appearance showed that the dirty cottage was owned by a Roman Catholic, and the clean one by a Protestant family.

. This leads me to the second branch of my argument, namely, that the influence and authority of the Romish clergy produce and perpetuate slavery.*

This is a well-proved maxim; the greater the power of priests, the less the power of the people and the legislature; and the more the clergy have influence, the less the people enjoy their rights. But, among the Romanists their clergy are all; therefore the people and their rights are nothing. Were I to bring all, or a portion of the proofs afforded by ancient history, I would prolong too much the martyrdom which many suffer to-night in this room. I must be brief.†

Romanism is monarchical—unchangeable—she never can support any Constitutional nor Republican government. Are her servants here different from what they are in Rome?

No, they are everywhere against liberty.‡

"Cælum, non animum, mutant qui trans mare currunt."

The Irish people now claim independence from England. I ask independence and nationality for my Italy, and also for all people in the world. This is my opinion, I say so

* Here there were renewed hisses and disturbance. The Lecturer said: You will perhaps say that Father Gavazzi will repent having given two free lectures in New York. No! I am glad of it, because I study the countries through which I travel; and as I brought into America the knowledge of facts observed by me in Italy, France, and England, so, when I return to my country, I shall bring from these two free lectures in New York additional proofs, (furnished by yourselves, oh Irishmen, who misbehave yourselves here!) that the Popish system is everywhere intolerance, blindness, and slavery.

† In old times the Church of Rome invented the Canon Law, and established the privileges and immunities of the clergy, and the Ecclesiastical Tribunal, all of which have been already explained. Skillful contrivance to establish in all Catholic countries, the Papal authority, co-existently with the legislative and executive functions of each country! Truly "a Kingdom within a Kingdom!" In France the reigning power is not that of Napoleon, but that of Napoleon and the Pope; in Spain the Pope governs with the queen. Where Rome is not, she *hopes* to be. By *concordats* she still tries to retain some shadow of supremacy and universal dominion throughout the world, to be changed into substance at the very earliest opportunity.

‡ The hisses and disturbance being renewed, the Lecturer observed,—This is not the way to meet my arguments. I cannot speak the English fluently, so as to wage a war of words in public; but if you have any reply to my arguments, write and print it, and I will meet it in the same manner.

without flattery, and without being the slave of any people in the world. But, what was the origin of the present state of Ireland? Irishmen, so blindly devoted to Popes and Popery, it was a *Pope* who made you the slaves of England! Your glorious Saint Patrick established a Church, independent of Rome! [A hiss.] Stupid! do you hiss your Saint Patrick? There is a specimen of Popish clearness of mind!

Even at this day do your priests try to promote your liberty? I will not answer, but let a distinguished countryman of your own reply. I quote your young Meagher, dear to you all, who, in his last speech, said that if the Irish clergy worked in Ireland as did the Italian clergy in Lombardy, at this moment Ireland would be free. Is not this of itself a proof of my argument? Does it not show that the Romish clergy are the principal cause why Ireland is not free?

I speak only to honest Irishmen, and ask them—what will you answer to all Europe and America when all Europe and America reproach you for the existence in Ireland of the ribbon societies? It is not a Protestant society; no Protestant name is on its catalogue; the Roman Catholics alone must answer for it. It is a society for robbery, assassination, murder. Is this the way to free Ireland? Obtain and preserve your freedom honestly, and all the world will say you are right—but not by crimes like these. And yet Romish priests preach to these societies, keep their counsel—*absolve* them! Oh! it is Romish priests alone who absolve robbers, assassins, and murderers!

Irish Roman Catholics—even in your own country, your priests rob you of your freedom to vote. Some months ago I was in Ireland—I was present at the hustings—I read the pastorals of many bishops and the sermons of many parish priests. I read that they would deny the last sacrament to any Irishman who voted against their bidding. That is your freedom!

Finally, (and all in this country will be astonished to hear it,) the ill-will of Romish Clergy, especially in Ireland, being against all Protestant government, and their ardent desire being for a Papist government through which they may enjoy authority, influence, riches, and arbitrary power,

these men openly and avowedly dare to preach a crusade against the English government, under whose laws they live. Is not this an extraordinary amount of civil freedom?*

I was in Ireland when Napoleon became Emperor, and I read of two or three bishops having preached thus: "We pray God that the last Napoleon may invade Ireland with a French squadron!" That is not all. The *Tablet* newspaper, (which is in Ireland what the *Freeman* is in New York, namely, a compilation of Roman Catholic nonsense,) is written by Mr. Lucas, formerly a member of the Friends' Society, but who is now repaying the world for his old quietness by venting his blackguardisms everywhere; formerly his speech was very slow, soft and friendly, but now he bawls out loudly enough. This Mr. Lucas said in the *Tablet*, a few months ago, "In the world we have two fields of battle; one is the Protestant, at the head of which army is the Queen of England; the other is the Roman Catholic, at the head of which is Louis Napoleon. We pray God that the two armies may encounter each other; and that Louis Napoleon may fight with and overcome the Protestant army, and crush all Protestant hopes and thoughts, so that Papacy may spread over all the world; and we will help Louis Napoleon to make this country a province of France."

Irishmen, if Ireland were to become a French province, do you suppose she would be more free than under British rule? My dear Irishmen, pray God that you may never become Frenchmen under Louis Napoleon, for then you will lose all the rights of a people, having nothing left you but the regret that you placed your dear country under the feet of a foreign tyrant. The man who took away all freedom from France and the French, cannot give liberty to your Ireland.

I will now come to the practical conclusion of my lecture; only first praying all Americans present here this evening, as also all honest Irishmen, to say if I have spoken a word against Irishmen or Ireland—a single word! (Cries of no,

* Do not suppose I am in America to defend the English government, which is strong enough to defend itself without my preaching. But I say—mark the advances of the Romish priesthood.

no.) This is my defence against false and wilful accusers, who say, "You excite Americans against Irishmen." No ! I only seek to enlighten Irishmen, as my own countrymen and all the world, in order to free all the world from so despotic an authority as is the Church of Rome.

A Lecture was delivered a short time ago in the Tabernacle, by an Irishman, to which, as it was a public lecture, I suppose I have a right to refer. That Lecturer said it was the chief duty of Irishmen in America to prepare themselves to defend America against all foreign invasion, by the study and practice of arms. I rather think this is not their main duty ; no, nor the peculiar duty of Irishmen. It is not the duty of Irishmen alone, but of Americans themselves, and also of Frenchmen, Germans, Italians, all strangers who enjoy the hospitality of this country. The grandchildren of Washington do not require any foreign aid to support the flag of America.

I think that lecturer went to a far too remote and improbable contingency to find the chief duty of his compatriots in this country. The chances of America being invaded are much too slight to allow of any chief duty being predicated upon them. A foreign invasion ! Yes, it would be the duty of *all* to repel it. I myself, a sojourner upon your shores, a sharer for a short time of your hospitality ; I, devoted to another cause, (if indeed all free causes throughout the world are not the same ;) I, who carry on my breast the symbol of my devotion, a cross, but not the Papist cross, not the Puseyite cross, but the Italian cross, the cockade of Italy, the tri-color of Italy, in her crusade against Austrians and Frenchmen ; I, devoted to Italian freedom, still, that I might obtain the blessing of God as a sharer in the defence of *your* flag, that my act may be a propitiation to restore the flag of Italy to its place among the ensigns of the earth ; I too would give my last sigh, my latest drop of blood, to guard your shores from the invasion of a foreign tyrant !

But this is a visionary theme, giving ground for no urgent duty, because the duties of those who live here are practical. The first duty of Irishmen in America is that of all strangers, namely, *to educate their children !*

Irishmen, hear my last advice. Use the free American

State schools. Educate your sons in them. Crush the yoke of your priests in the American schools. America has nothing to fear from foreign invasion ; she has all to fear from the uneducated class of her people.

I will repeat the conclusion of my last lecture. Never shall Ireland be free while the individual Irishman is enslaved. If you would take the political yoke from the neck of Ireland, you must first take the Popish yoke from the neck of each Irishman. Free yourselves and you will free your country !

LECTURE VI.

THE POPISH SYSTEM IS BLINDNESS.

THE principal proof of this proposition I gave in a former Lecture, when I showed that Papists, *volentes volentes*, are without the Word of God, which is the only light of life, and therefore, morally and spiritually blind. I shall now show their blindness, especially by their worship.

Protestant churches address their hearers in the vernacular. The Romish worship, prayers, services, sacraments, the mass, that capital point, are all in Latin. At home, in his family among his relatives, the Roman Catholic prays in Latin. "Then," you will reasonably say, "the Papists all understand Latin." Nothing of the kind! The people generally, especially the working class, and even many of the priests themselves, understand not a word of Latin. Clearly a blind worship, against God's Word. Saint Paul forbids praying in an unknown tongue; and when Papists do so, they oppose Paul, and so oppose the inspired Word of God.

This use of Latin is not without an object; by it the priest firstly maintains his authority unimpaired; secondly, keeps the people in a very holy, stupid blindness.

I read from a Protestant newspaper, that about a fortnight ago, the Reverend Doctor Cumming spoke the following words in a sermon delivered at the laying of the corner-stone of a Church, dedicated to Saint Stephen the martyr.*

The words (meaning no personality, I use the printed words as public property) spoken after the singing of a

* When I travel I take advantage of all current topics, because facts are what I require, that by them I may do some little kindnesses to the Papist system and its hierarchy at Rome.

psalm by the orchestra are, "We love the dignified cadence of that antique song, though chanted in an unknown tongue. We take pride in that majestic Latin service, every part of which we understand. Although it is not our native tongue, although the language is no longer familiar to our ears, yet we love it, because it was the tongue of our mother when she was young, and she has never forgotten it, because she has never grown old."

I do not know where the Reverend Doctor studied logic; he probably uses that of Maynooth; to me it is a new kind. Firstly, "We love the dignified cadence of that antique song," that is, we love a sound, because the Romish Church is all sound, external pomp, and spectacle.* Next, "we love this majestic Latin service, every part of which we understand, although the sound is no longer familiar to our ears." Suppose I worshipped before you in Arabic or Turkish, would you say "we understand?" No! You would say, "Father Gavazzi, change the language."† Again, "the Roman Catholics love the Latin language in their service, because it was the language of their mother (the Church) when she was young, and she has not forgotten it because she has never grown old." She has not forgotten the language of her youth because she has not grown old! Do we forget the language of our youth as we grow old? Does it not become the more confirmed on our tongues, and in our minds, the older we grow? But let us leave that pretty

* In New York, there is a Jesuit Church in sixteenth or seventeenth street, where people say they can hear very fine music. Many go merely to hear it. Spectacles, pomps, fine odors, delightful music! Jesuits' tools! You do not go to the Church of Saint Francis Xavier to hear the Word of God and a good sermon, but fine music.

† All that Romanists understand is what strikes the senses; what appeals to the heart and soul is lost upon them. "But they know the general purport of the sacraments, the funeral service; they know the mass is a sacrifice commemorative of the death of Christ." Ask them the meaning of the ceremony in this or that part, and they cannot tell you. Question them to try whether light, spirit, and truth dawn on them through these forms, and you find utter blindness! The Protestant for example, hears his Minister baptizing, and draws from his words a warmth that warms all his soul; but the Romanists are cold, cold! They leave their mass house, as Saint Ambrose said, no better than they entered it; without any real profit to the heart.

figure of speech, from which we learn of a Church, once young, and never old, and see whether, really, Latin was the language of the youth of this good old-young lady, as Doctor Cumming says it was. Reverend Doctor! you mistake. Our mother, when young, (as she is still, not among Romanists, but among Protestants,) did not speak Latin, but Hebrew; Christ preached in Hebrew, the apostles first spoke the Word in Hebrew, therefore Hebrew was the *first tongue* of the Christian Church.

But the Church had no predilection for any language, as none for any nation; she was the mistress of all tongues, the benefactress of all the world. Among the Arabians she spoke Arabic; among the Armenians Armenian; among the Greeks Greek; among the Latins Latin. The Church of Christ used the living language of the people to whom she preached, because she spoke the truth; the Church of Rome uses a dead language, because she utters nought but lies. At Jerusalem, Antioch, Corinth, did Peter and Paul, preaching God's Word, discourse in Latin? No! You speak Latin, because you speak the word of the Pope, and his word is Antichrist's. Your ancient tongue is a mask, to hide deformity and decrepitude.

Thus, the Popish system is blindness, spiritual and moral; more; it is blindness to science and to art.

Wiseman, so-called Cardinal, in his last lecture at Leeds,* says, "sciences, letters, and arts never flourished more than under the Papacy; the Church of Rome is really the mother of all wisdom."† As a special proof, his Eminence says, "Italy is the first country in Europe for great genius; but Italy is the centre of Papacy; therefore the dominance of the Pope is the producer of great genius in sciences, letters, and arts.‡ Let us try this argument by a parallel one. Of

* The Papists say to me, "you lecture, therefore you are a humbug." But Wiseman, Cardinal, prince of the holy Roman Church, also lectures. *Ergo*, if I, for lecturing, am a little humbug, Wiseman, Cardinal, &c., who also lectures, must be a first-rate, princely humbug.

† His remarks were reported in New York by the "Freeman;" of course, with great eulogium.

‡ When I studied logic in Bologna, I was taught that a syllogism like this of Cardinal Wiseman's was a bad one, as containing three particular propositions; he, however, being a Cardinal, can make, I suppose, four or five, and yet have a very sound syllogism.

the British isles, Ireland is the country that produces the best poets, orators, literary and scientific men. But the ribbon society is exclusively Irish; therefore the ribbon society produces the best poets, orators, deputies, literary and scientific men of the United Kingdom! Is that a good argument? No! The ribbon society supplies only robbers, assassins, murderers. In the same way, if in Italy we have men of great genius, it is not because Italy is under the Papal dominion, but because she is Italy. She produces great geniuses, not by the rule of the Pope, but by her sun and soil; not by the Romish domination, but in spite of it.*

Yes in spite of it! Rome, without Popes, was unequalled for her monuments—the Popes destroyed them.† Rome of the Popes can show nothing to compare with Rome of the Pagans.‡

Nay; the Popes persecuted our greatest men.§

* She did not need a Pope to produce Cicero, Horace, Livy, Pliny, Tacitus, Virgil, Tibullus, Seneca, and the long list of her illustrious pagan names. Her genius springs, not from the Vatican, but from herself.

† The greatest are the Pantheon and the Coliseum. The latter was partly destroyed by Pope Barbarini, to build palaces for his bastard sons. The Pantheon was robbed by Urban VIII in order to erect the principal altar in the Basilica of Saint Peter. You everywhere hear the proverb, "*quod non fecerunt barbari, fecerunt barbarini*;" "what the barbarians left undone, the little barbarians (*barbarini*, the Pope's name) have done;" for those things were done by that barbarian family, which reigned for eighteen years over the Roman people. When, in latter ages, Popes restored some of the monuments, to evade the indignation of the world, they rather deformed, than preserved. But I am wrong, they did well. Pagan temples, baths, theatres pulled down to build Romish Churches and altars! Papal, adorned with the ruins of imperial, Rome! A doll of rags covered with the mantle of the Cæsars!

‡ The Basilica of the Vatican is nothing to the temples built by the emperor Adrian. The cupola of Saint Peter's, raised by Michael Angelo two hundred and fifty feet from the ground, was suggested to him by the cupola of the Pantheon. The Pope opposed the design, but the artist, as a hard republican man, did not yield to the Pope.

§ In Florence, Genoa, and Venice, are palaces, galleries, real museums of fine arts, resorts of *connoisseurs*, raised without any priestly aid or favor. True, some Popes caused magnificent buildings to be erected; but for what purpose, and with what patronage to the artists? The works of Raffaele were less remunerated by Leo the Great

Cardinal Wiseman says the Popes encourage genius, and ventures to cite Dante, Petrarch, Boccaccio, and even Galileo ! Oh, Cardinal Wiseman, speak of Englishmen, and English literature ; I will not interfere ; but do not quote Italian literature, because you know nothing about it. The Romish Church has ever sought to stifle genius.* It has ever prevented investigation and study. We certainly are obliged to the Pope for the *preservation* of our great literary works ; he keeps them safe in the libraries. People look at them, but dare not, and cannot, touch them. Two or three cen-

than the madrigals and epigrams of his buffoons. Each Pope endeavored to glorify his own name, to transmit his pontificate to posterity. They found, and abused, but never created, Italian genius.

* Dante was persecuted ; his works were forbidden till about two centuries ago : to this day the Jesuits expel them from their schools. Petrarch was once forbidden, because he wrote two Sonnets against Papal Rome, and a *Canzone* in praise of Rienzi, the restorer of a Roman Republic. I need not mention Boccaccio and others of his kind. Our best historians, from Guicciardini to Charles Botta, were all forbidden. The best authors on the improvement of Laws, and Political Economy, as Filangeri, Boccana, Giannone, Gioia, Romagnosi, were all forbidden. Galileo, in spite of all the assertions of Wiseman, was imprisoned, persecuted, and morally poisoned by the Inquisition. No one of our greatest modern authorities, such as Mamiani, Niccolini, Giordani, Monti, Foscolo, has escaped the thunderbolts of the *Index Expurgatorius*. "Oh ! their works are bad ; the Church prohibited them, to maintain the purity of faith and morals." For quite a different reason. In our day some works of Gioberti, Father Ventura, and the Abbe Rosmini, were prohibited. Why ! were they bad works ! No indeed ; Gioberti wrote a book against Jesuits, which pleased the Pope when the Pope was, temporarily, a reformer ; but, when he ceased to be one, "oh, shocking ! put it in the *Index Expurgatorius*." Ventura wrote a little funeral oration on the martyrs of Vienna, in the preface to which he said that the flight of the Pope was a bad thing for the Church. "Horrible ! put it in the *Index Expurgatorius* !" The Abbe Rosmini, the most learned and pious man in the Papal Court, wrote a book called the "Five Plagues of the Church," the object of which was to restore Pope and Popery to their ancient splendor ; but this too is forbidden by the Pope, because in applying the remedy, the wound was disclosed. From the days of Gregory the Seventh to the present, Italy has produced great geniuses ; all have been persecuted. The conclusion is clear ; they have been neither created nor fostered by the Papacy ; but have been the sons of Italy, her natural productions, who have grown to a greatness that will endure forever *in spite* of Popes and Popery.

turies pass by, and they are still clean, and look new, for a few privileged hands only have approached them. In the Roman States there are no professorships of the mechanical arts, no Mechanics' Institutes, no Sunday-schools, no free-schools for boys.* Look at the first features presented here by the great Irish immigration, and you will find the immense difference between the Catholic and Protestant portions of the community. If American education does not interfere, the historical unselfishness, and prodigious raggedness of Irish Catholics, will embellish your beautiful streets in remarkable contrast to your own pride and self-dependence. In England you see from four to five thousand workmen, generally Irish Romanists, but the master is a Protestant.†

I will conclude this part by a comparison of public morality, taken from the accurate statistics of the "Morning Herald." In England there is one criminal for every seven hundred of the population; in Scotland one for every eight hundred; in Ireland one for every three hundred. Are this large proportion of Irish criminals, Protestants? No! The six Protestant counties (which lie in the north) have a population of one million seven hundred thousand; the one Romish county of Tipperary contains four hundred and fifty thousand. While the six Protestant counties furnish two thousand and thirty four criminals, the one Catholic

* In 1847, when we began to be liberal under the Constitution granted by our princes, we had a primary school for boys, which produced excellent results in a few months—but all is now passed away.

† It is the same everywhere with few exceptions. To repeat somewhat; in Ireland, between Dublin and Belfast, I was horrified on looking into some cottages. I had read in my youth of Indian and African huts, but there I saw worse. An unclean, unwholesome room with an unpaved floor, serves at once as bed-room, parlor, dining room, kitchen, and stable; there husband, wife, a throng of children, poultry, pigs, cat, ass, cow, are collected all together. Next door you see a neat cottage, though poor, where young and old, male and female, human being and brute, are decently separated, and all have their respective comforts. You would think the county was changed; no, it is only the religion! If in a street of London you meet a woman, wretched, filthy, ragged, swarming with vermin, having a child on each arm, and one or two more on her back, you make no inquiry, you say that is an Irish Catholic woman.

county furnishes two thousand one hundred and forty. Thus the *one* Catholic county produces *one hundred more* criminals than the *six* Protestant counties; notwithstanding the population of the latter so greatly exceeds that of the former.

You may ask the reason; the first is Catholic education from the cradle; the second Auricular Confession! A stupid, immoral, and sometimes infidel priest absolves you from all sins; no wonder, then, you sin; but God alone is the judge of the conscience of the Protestant, and therefore the Protestant, fearing God, abstains from sin.

Some one may say, "you promised," to use an American phrase, "to speak about women's rights." In Europe we are not familiar with this phrase, knowing little of the rights it means. However, I will say a few words on this point, in relation with my present subject; but, as women are such excitable people, with great kindness and moderation. A few European countries recognize women's rights, though not so largely as you do here. All nations have different customs, and with national feelings it does not become me to interfere. It is argued that the more women's rights are enlarged, and men's curtailed, the better it will be for all concerned. Perhaps so!* In Italy women are respected, but not as the fountains of domestic happiness, for Romish countries respect them but little in that regard. Women of extraordinary talent who break the yoke imposed on them by the Papal system, and became renowned in science and art, obtain respect.† Women of America who claim "women's rights," you have not yet pursued the best way to obtain them. The capital enemy of the rights of women is the Popish system, which depresses woman to the level she oc-

* I remember that Ariosto describes a fanciful community, in which all civil and military offices were assigned to women, to the entire exclusion of men. He added, "if you don't like the plan, turn and pass on;" which is a very sensible advice.

† Italy can produce a list of female names not to be equalled by any other nation. One of the greatest physicians that even learned Bologna produced was a woman. Another woman was professor of Greek in the same university, the most learned in Italy, where, before her, another, Laura Bassi filled the chair of mathematics and mechanics. Many Italian ladies have been poetesses, painters, statuarys, and orators. At the time of my crusade, many Italian females deputed themselves bravely against Austrians and Frenchmen.

cupied in ancient paganism. It makes her a bauble, a toy, a doll to be dressed for display in galas and at courts; but in the home, of which she should be the brightest ornament, she is nothing. In America men attend to business, the wife and mother prepare the domestic happiness of the husband and child. But where the master of the house is the Father-Confessor, the husband and son tremble, because, through the weakness of women in the Confessional, their happiness, their lives are under priestly control.*

Take, oh, women of America! the best step for your rights; claim the rights of Roman Catholic women; while nuns and nunneries are among you, speak of no other right of women except that to abolish forever in your land those centres of moral and spiritual slavery!

In conclusion, I wish to expose some pretensions set up by Romanists in this country.

If you, Americans! are not persuaded that Romanism brings blindness, misery, intolerance, and the Inquisition, then, in a few years you will know, too late, the truth of the Italian exile's prophecy! Do not say, "We are in America!" Look at England—she repents her concessions. Without anger, but in all earnestness, I pray that you may profit by her repentance!† May Heaven bless my words!

* Perhaps the best of our triumvirs in Rome for the extent and soundness of his learning, especially in Law and Political Economy, was the old, honorable, respectable, and wealthy barrister Armellini. His old wife, secretly instigated by the Jesuits, so persecuted him with reproaches that he was obliged to leave his home and board privately with friends. Thus he was exiled in his own country; and afterwards he had to emigrate from Rome, without the company of his partner in life, who remained to ask the blessing of the Pope, who had cursed her husband!

† Thirty years ago, England was incredulous as you are now. When Wellington and Peel permitted the passage of the Act of Emancipation, they said, "The Romanists have the same rights as other English subjects, and should enjoy them." The London Times warmly supported the Act. Thirty years are not yet gone by, and the rulers of England repent that Act. The London Times is now the loudest in condemning it; and the Duke of Wellington, before his death, said, could he play his part over again, he would never, never aid in, or consent to, the passage of such an Act. Why! Because the Romanists have shown their gratitude by endeavoring to overthrow English freedom, to destroy English liberty, in order to build upon their ruin a Papal domination.

But, I am in earnest—I am warm—I am too sincere—I preach war! “Oh!” people say, “be charitable—be kind!”

Kind! Some time since a sermon was preached in your city by Archbishop Hughes on the Decline of Protestantism. In a Protestant country a foreign priest preached against Protestantism; and, in general, your newspapers reported his speech in full; nor was that all; for there were many leading articles, and editorial remarks, eulogistic of this eloquent speech of Archbishop Hughes (a foreign priest) upon the Decline of Protestantism!

Now comes another foreign priest, and preaches about the rise of Popery and Papacy in your Protestant country; and the preachings of this man are mutilated, and he himself is censured by part of the public press; many among the public press say, “He is a man of war, whose appearance will be fatal to America!”

Am I in Rome, or am I in America?—I am told, in America; but no! not the America which I dreamt of in Europe and England. Do you not know that the decline of Protestantism cannot occur without the rise of Popery in your country? And do you not know that the day which witnesses its rise, also witnesses the destruction of American freedom?

But no! under God's blessing accorded to you for your love of His Word, you will never permit it!

But remember, do not grow negligent,—for when man purposely sleeps on the brink of a precipice, God is not obliged to rescue him from the abyss into which he is about to fall.

Look at the first step, that step of shame and danger to torpid America—the exclusion of the Bible from your State Schools.

But, “This fatal man appears, exciting people against the errors of the Popish system,” (for none can reproach me with exciting against individuals,) “and see the result; in Cincinnati, a Protestant lecturer about to deliver a lecture to Protestants, was prevented by the chief magistrate.” Yes, but also see what followed; the Protestants said, “This is not American freedom;” and, meeting in a mass, compelled permission for the lecture to proceed.

The Lilliputian paladin of Archbishop Hughes, the French Courier of the United States, Jesuitically ejaculates, "This is the first result of the mission of Father Gavazzi!" But, I answer, God blesses my mission; and I pray, if this be the first result, it may not be the last of the kind. Should I obtain no other result than the lecture in Cincinnati, I will bless my God for that alone, as a sufficient harvest. If America be a free country, it should grant freedom not only to Papists to speak against Protestantism, but also to a Christian preacher to preach against the Popish system and its rise in your country.

Some people desire tranquillity, peace, a morbid, undisturbed slumber. "Do not break our rest; we sleep so well, we repose so tranquilly; we will not be disturbed by any foreigner." Peace now—but *respice finem*—look to the end!

Some Romish Journals too oppose me, for which I thank God. If the Freeman's Journal supported me, you would say "Father Gavazzi is a Papist missionary—he is a Jesuit!"

I have spoken of your politicians, and of the votes at the command of the Romish Archbishop. But it may be said I am a stranger, and have no business to interfere with American politics. I will speak, then, of Italy. There, when we shall have expelled Pope and Popery, in order that they shall not be restored, especially by foreign immigration, we will make a law that no stranger shall vote until he shall have resided twenty-one years in our country; when he has spent twenty-one years in Italy, then he may vote, with Italian feeling. I speak not now of America—not at all. But, suppose in Piedmont, where there is constitutional freedom, no Italian can vote till he has reached twenty-one; therefore an Italian born must reside twenty-one years in the country before exercising the franchise. Why should an Irishman or Frenchman get the privilege after living only five years in the country? Cannot the principle be applied elsewhere?

To-day Romanism is in the minority among you, and the fifty thousand votes of Archbishop Hughes are given to Protestant politicians, although always after a good bargain; but in a few years it will equal or outnumber you, and then where will these votes go? To Roman Catholics; they

will fill your Judicial and Magisterial offices—all will be in the gift of the head of the Romish Church in America.

The Romanists in Baltimore endeavored to prevent my Lecture, but gained nothing; because when an Italian, under the blessing of God, and supported by a true, Protestant, liberal, American public opinion, has decided to act—no opposition can prevent him! I gave my two lectures without any disturbance, and the second was better attended than the first. You know that men were paid to prevent my two free lectures here last week. Some friends said to me, "Do not attempt it, the danger is too great." I answered, "You do not know me; I fear nothing for myself and my life; and I have heard the hisses of so many thousand bullets from French muskets, and Austrian guns, that a few Irish hisses are nothing to me. As for my mission it is in the hands of God, and you have a good police." So the Lectures went off peaceably, if not quietly; and the police are entitled to much praise for their efficiency. I am not in America to give the American people the scandal of cowardice; had I been deterred from giving my lectures, it would be a bad example in America; all future Lecturers would be obliged to beg a license from Archbishop Hughes. Remember, then, my last words, which can never be too often repeated. No persecution—let the Romanists be free! But give no favor to their system, no preferences, no monopoly, no exclusiveness; else, in a few years, they will be dominant in your country; and where Popery is dominant there can be no freedom, no liberty, no nationality, no American flag, no American republic.

Remember your glory! You are not the Americans of Cortez or Pizarro, but the Americans of Washington!

LECTURE VII.

RELICS AND IMAGES.

THIS being a practical subject ; I will quote facts. To go into the theory would be too tedious, and perhaps not so profitable.

[The Lecturer spoke in Italian thus :]

Relics are one of the largest and most constant sources of profit to the Romish Clergy, as we say in Italy, to "the shop of the priests." They are supported by badly quoting the Bible ; a dead body touched the bones of Elisha and lived again. That is true—but the bones were not therefore worshipped. When God said by the mouth of his prophet David—"God keeps all their bones, and no one shall be broken," this is a prophecy of the future resurrection, not a command for worship. Abraham sought a grave for his wife Sarah—Joseph desired that his bones should be brought to his own country ; but these facts only point to a resurrection by which the bodies of the dead shall be glorified with Christ.

What do Papists invoke and worship ? The ancient pagans worshipped the sun, the stars, beasts, vegetables ; also heroes, the saint of the Papists. Juvenal, well said, "fear made many gods ;" thunder, lightning, all natural shocks, produced them ; but the Romanists, deepening the abyss of Pagan idolatry, go lower, and seek a more revolting worship ; they enter the cemeteries ; they violate the graves ; taking from them the decayed bones of the dead, place them on altars, and prostrate themselves before the emblems of death and corruption.

To what do these worships lead ? To the worship of living mortal men ! Do Protestants know that in this City

of New York the Romanist bows before his Archbishop, and kisses his hand? In England a portion of the aristocracy come into the presence of a proudly-humble man, who wears a mitre on his head, a ring heavy with pearls and gems, the purple of the ancient senators of Rome, a garb covered with gold and jewels. Meek is his aspect, his demeanor humble; the proudest lords of England make a deep reverence before the successor of the Apostles; and the ladies of England, always severely modest, at the sight of the successor of the apostles, the envoy of Pius IX., kneel, and kiss devoutly the hands of Cardinal Wiseman!

When Satan tempted Jesus, Jesus refused to bow before Satan. The prelates of the apostate Church receive from the magnates of the earth submission and reverence; they compel Christians to bow before them; they are more than ministers, they are imitators of Satan!

[The Lecturer spoke in English in these words:]

For the sake of clearness, I shall distinguish three kinds of relics; relics of Christ, of the Virgin Mary, and of saints. Of Christ, there are the cross, the handkerchief, the sepulchre, the cradle, the thorns, the stair of Pilate by which He ascended, the spear, the sponge of Calvary, and many others, but especially the nails of the crucifixion. I can speak only of some of the most prominent. The nails are said to have been found by Helen, the mother of the Emperor Constantine. The Latin Church considers that our Saviour was crucified with three nails; the Greek Church says with four, one through each hand, and one through each foot. We find one of these nails in Rome, one in Milan, one in Monza; Paris, Cologne, Madrid, Montpelier, and other places, contest the possession of one, until we can reckon up ten or more nails used in the crucifixion of Christ. Are they all nails of the crucifixion?*

Next, the true cross of Christ. Now, every Romish bishop must have a small piece of the holy cross of Christ in the cross which he wears over his breast. There are

* The Church relieves the difficulty by saying that some were used to nail the inscription I.N.R.I. over Christ's head. Well, then, they are not the nails of the crucifixion, but of the inscription. However, there is no relief without its apology, (which it always needs,) so that they are always and everywhere good.

many thousand bishops throughout the world, and there is no church without a piece of the holy wood. In the Escurial, and in the Chapel of Saint Denis at Paris, there are two great pieces; in Bologna a gigantic piece; in Monza a similar piece; also at Rome, in Saint Peter's, and in the Basilica dedicated to the Holy Cross. Join all these pieces, and you will have, not one cross but thirty.

"But," answers Father Newman, in his last course of sermons to the brethren of the oratory in Birmingham, "it is a miraculous multiplication." I have the honor to inform Father Newman, and all the Romanists, that inanimate nature *cannot* be multiplied; but the cross belonged to inanimate nature; therefore it could not be multiplied.*

We know, from the Inspired Word of God, that the devil, by illusions, or charms, (called in Latin *præstigiæ*.) can apparently multiply dead nature. Now this wood is worshipped with *latria*, as God. I leave the choice to Father Newman; either no wood of the cross, or wood produced by the devil, and worshipped as God.†

Next the thorns. Christ *was* crowned with thorns; but, with how many? We know the tree from which they were taken; it is in Italy everywhere, and it bears a thorn on every three or four inches of a branch. Suppose the crown was triple; it could, at most, have had in it fifty, or say even a hundred thorns, for Christ could not have carried on his head a mountain of thorns. Now, I leave aside England, France, and Spain, and speak only of Italy, where there is no church, sanctuary, monastery, royal, or great family, that has not one thorn or more. There are so many thousand in Italy alone, that, make a heap of them,

* It is argued, "Christ multiplied the loaves and fishes." Yes; but the multiplied were not the same as, nor taken from, the original; they were other loaves and fishes, which appeared by a miracle of Christ! Suppose the first loaves weighed ten pounds, Christ himself could not produce from them five thousand pounds of bread.

† Candidly, however, it never was produced by the devil, but the priests themselves. To obtain a piece of the holy cross, it is necessary to apply to a bishop. If he have not any at hand, it is very easy to get a penknife, cut a small piece out of the arm-chair, and give it a little baptism, saying, "This is the wood of the Holy Cross! Take it on my word, and worship it with particular *latria*, as you would Christ himself—(aside) it having belonged to my arm-chair."

and you can supply with firewood, for a whole week, the holy kitchen of the most holy Father at Rome. And all these thorns are worshipped with the highest adoration!

Next, the holy handkerchief. When Christ was going to Golgotha, a woman wiped from his face, with her white linen handkerchief, the perspiration and blood; and when she looked afterwards into the handkerchief, she found the face of our Saviour exactly depicted on it. This relic is, at present, in the Basilica of the Vatican. Is this a scriptural handkerchief? No; nor even a reasonable one; because Christ, proceeding in the middle of an escort of Roman soldiers, and not permitted to be approached even by his mother, would not be approached by another woman. Besides; if a face be cleaned of blood, dust, and perspiration, with a handkerchief, does the handkerchief receive a daguerreotype of the face? No, but blood, dust, and perspiration.*

But there are seven holy handkerchiefs; especially one in Genoa and one in Rome. Each is valiantly fought for by its adherents. But which is the true one? All are impostures!†

Next, the stair which Christ ascended when going to

* There is another version of the story. Abdgarus, King of Armenia, anxious to see Christ, sent messengers to Him, and He sent to the King a handkerchief, having on it His likeness, a beautiful face. The handkerchief preached to, and converted the King. Peter was a messenger to Cornelius, Paul preached the Gospel before Agrippa, and Philip was sent to the eunuch of Queen Candace; but to send a stupid handkerchief to convert a King is so extraordinary a course that I must conclude King Abdgarus was never converted at all.

† The Hebrew woman who wiped the Saviour's face, was called, (it is said,) Veronica; and this name is urged as a confirmation of the story! How? Oh! because it means "*the true image*." Yes, by a medley of languages, neither of which could give her a name. *Vera* is Latin for "true," and *εἰκών*, or *icon*, is Greek for "image." *Vera icon*, fused into *Veronica*, was applied to the woman; but why should she get her name from either the Greek or Latin, and not from the Hebrew? No doubt people spoke, in early times, of this *vera icon* of Jesus Christ; the words were modified, especially by the change into Italian, to *Veronica*; the people would say, "we go to see the *Veronica* of Christ;" and thus came the story of the woman being named *Veronica*. Woman, name, and relic, all together are a fraud. We have in Italy an abundance of Veronicas called after this pious woman who never existed!

receive his sentence from Pilate. It is preserved in Rome near the Church of the *Lateran*. You are not permitted to touch this relic with your feet, (because Christ's were on it,) but you must kneel on the first step and ascend it upon your knees. Now, such a stair is against all Oriental custom; and we know from remains in a house at Pompeii, called "Diomed's house," that it was against the custom of Roman grandees. But, suppose this objection does not exist, where is the true stair? At Bonna, on the Rhine, the monks have a stair for which they clamor as loudly as those of Rome for theirs. Which is the true one?

In the *Santa Maria Maggiore*, at Rome, is the first cradle in which the Virgin placed Christ. It has a shrine presented by Philip IV. of Spain. On every Christmas eve it is placed on the grand altar, and particularly worshipped by the Pope himself and the Cardinals. I do not know whence it came; but, it is a relic: that is enough. Father Newman says it is as authentic as the Chair of St. Peter, and must be worshipped similarly. I am glad to hear it; because the conclusion will be a good Christian one. I have already proved the chair of St. Peter to be an imposture; therefore this cradle is also an imposture, and its worship an idolatry.

I pass to the second general head on the subject of relics; those of the Virgin Mary; the worship of which must be even worse than that offered to those of Christ. In the youth of the Christian era, the Virgin was not worshipped; she never would have been, had Christianity remained pure.* How much less, then, should her relics be worshipped! But in fact, we have none to worship. The first Christians, never worshipping her, preserved no relics of her, and therefore, morally and materially speaking, we cannot have any relics of the Virgin Mary.

But we have them in great plenty. I have already spoken of her ring in Perugia, large enough for a giantess. There the dress of the Virgin,—her head-dress, in my native Bologna. Many Churches pretend to have her authentic slip-

* I am accused of blaspheming the Virgin, and the end of Nestorius is prophecied for me. I love and respect, but cannot worship her who was only "blessed among women." But I worship the blessed fruit of her womb, who was in Himself Divine.

pers, especially in Germany. Her veil is everywhere, sometimes black, sometimes white; but that is no objection, or easily answered, if made one; before Christ's death she wore a white, after it, a black veil. She must have been a fashionable lady, people will say, and changed her veils two or three times a day; they must have been very large ones too, each ten yards at the least, to supply all that we now have everywhere. No! these are not veils of the Virgin Mary, but fabrications of the priests.*

But, the fresh milk! Romanists say, the Virgin is in heaven, body and soul; Protestants say, her body awaits the universal resurrection. Take the former supposition—her body is glorified, therefore in a perfect state, therefore nothing can be added to it, nor taken from it; therefore it can give no milk, because the Virgin cannot eat anything to restore the fluid parted with.† Take the latter supposition—her soul only lives, and is in heaven. Can a human soul give milk? No!‡

Such are the relics of the Virgin Mary—and it is when I exclaim against such that people are angry!

The third and last general head of my first subject, the lowest degree of Popish idolatry, lower than any of paganism, is the worship of the relics of saints! of ashes, bones, blood, corruption!

I omit repeating the arguments against relics, and con-

* You do not know how easily the Romish priests join lies and truth together. They place ten yards of stuff on the head of a tall statue of the Virgin Mary, (suppose in Loretto; it is the same thing everywhere,) it remains a day and a night; then they cut it into small pieces, put them in the shrine, and present them to the faithful as the true veil of the blessed Virgin Mary. Good Protestants, you will call this a lie,—no, it is only a little, Jesuitical, mental reservation; it is not the veil of the living Virgin, but it was on the statue, and thus is called the veil of the Virgin Mary.

† Christ said in the Gospel, of the resurrection, "There shall be neither marrying nor giving in marriage, but all shall be as angels of God." But the angels of God do not give milk—therefore the Virgin Mary cannot give milk.

‡ What is this milk worshipped in Sicily by poor women, especially when lately mothers? It is a little imposture. Milk to present to poor, blind, stupid people, is easily got. In France and Spain, as well as in Italy, the Virgin has always good fresh milk ready for her devotees.

fine myself to practical instances. Are they always of saints? In my own time, at the beginning of the pontificate of Leo XII., a cemetery was found in Rome near the Basilica of Saint Lawrence; "another catacomb of martyrs!" The skeletons were distributed everywhere as relics. A few years after, the best archaeologists of Rome discovered that this cemetery and the skeletons found in it, were pagan. Leo was alarmed, the cemetery was closed, and the affair hushed up, to prevent scandal. But the relics were previously distributed, and they are now worshipped. Oh, blindness!

To-day, in Rome, are three heads of Saint Ann, mother of the Virgin Mary, to say nothing of another in Bologna.* Which is the true one, and whose are the other two? Perhaps some pagan women's; perhaps no very good or holy women—though their heads are worshipped to-day as holy relics of Saint Ann!

In Piedmont, in the town of Vercelli, is a church dedicated to Saint Christopher, in which I officiated for two years. Saint Christopher is believed to have been a giant, and the monks called *Umiliati*, (suppressed since the time of Saint Charles Borromeo,) purchased a large molar tooth, a gigantic tooth, and deposited it in a shrine of silver and gold. For many centuries the tooth of Saint Christopher was worshipped, and knelt to, and prayed to, to be a mediator. About sixty years ago, the Barnabites, becoming suspicious, had this tooth examined by men highly skilled in natural history, who declared it to be a hippopotamus's tooth!† Paganism worshipped the relics of *men*, what call you that which worships the relics of *beasts*?

* Have you ever, in your time, and in your America, seen a woman with three heads? I believe that is even a little more than your "women's rights" ladies demand. Young people often say, in jest, that one is too many, because its tongue often runs faster than it ought—and that one woman's tongue is equal to five men's. Saint Ann must have been a match for twenty men, unless you impiously doubt the holy relic, and think three heads so extraordinary a thing as to say she never had them.

† We still keep it as a curiosity in our monastery at Vercelli. This is no jest, but a fact; so that for three or four centuries the poor people knelt before the holy tooth of the holy hippopotamus, and prayed God to make the merits of the holy hippopotamus the justifi-

I now come to the second division of my subject, images.* Romanists say, "they are only in remembrance of the objects of worship; we do not worship images." But this leaves you idolaters as before; because Christ forbade the worship of *any* object, human or angel, save God alone. Romanists really do worship the images. One is resorted to by pilgrims more than another.† Miraculous agencies are ascribed to images, and to some more than to others. Three instances. At Rome, in the Franciscan convent of the *Araceli*, is a little baby, which, on Christmas eve, was brought by an angel to Saint Francis of Assisi, at his holy request, as he wished to enjoy the presence of the new-born Christ.‡ It has powers so miraculous that the Franciscans bring it about to sick persons to heal them.§

cation of their souls—to bring them to heaven through the merits of the holy sea-horse!

* Romanists do not know that this worship is against the second commandment, because it is not in their catechism, nor in their Bible, as purified by Popes and bishops. Yet they have ten commandments, for their priests, with saw in hand, like good workmen, have sawed the last into two. Their second is, "Thou shalt not take the name of the Lord thy God in vain;" the second delivered on Sinai, which prohibits the worship of images, is altogether omitted. The ninth is that relating to "thy neighbor's wife," and their last is that relating to his ox, ass, &c. "We have ten commandments, and you have ten; all right!"

† As I mentioned before, the Virgin Mary is of different colors in different places, and some of her images are much more powerful than others; this shows that a virtue is supposed to reside in the image itself, and that it is really an object of worship.

‡ This little baby is, of course, from heaven, and the manufacture of angels; but it is so ugly, being more like a monkey or baboon than a baby, that we must say the angels in heaven are very bad sculptors.

§ It is especially sanitary to ladies; and the Pope himself often sends for "*the little physician*," as it is called, to help him to recover his health. The devotion, especially of the Roman ladies, to this little wooden image, is shown by the presents with which they have loaded it, rich dresses, gold, pearls, rubies, diamonds, all kinds of gems. It is worshipped more intensely and publicly than the consecrated wafer. When Christ, in the sacrament, passes through the streets, many pay him little or no attention; but when the angelic monkey is carried in a rich carriage, they bow and kneel, hat in hand, before it.

In the Neapolitan States, the image of Santa Philomèna is worshipped. The bones of this supposed young martyr of Christ were discovered a few years ago at Rome, and put into a doll made of wax, rags, wood and *papier mâché*, which was carried into a church at Mugnano del Cardinale. The first night, she was placed in an ungraceful position, which she rectified herself, and was found next morning sitting much more gracefully. The second night she changed the position of the instrument of her martyrdom, an arrow, so as to make it point to her breast. The third night (these miracles always happen in the night) her face, which had been made pale, grew rosy and handsome; of course all without paint, and by the miraculous will of the doll of Santa Philomena. But the fourth night saw the greatest miracle of all. Many witnesses left her with a good head of hair, in nice ringlets; but lo! it had grown with such miraculous profusion, during that single night, that, next morning, it covered the doll from head to foot, and it was found necessary to cut some of it off to prevent the shrine from being covered by it.*

The third instance is this:—

In the Church of Saint Peter at Rome, before you arrive at the great cupola, you see, at the right hand, a brass statue of Saint Peter blessing the people. This statue is much worshipped by all Romans, especially by the clergy; the Pope himself worships it publicly twice a year, on Saint Peter's day, and on the day of the chair of Saint Peter. All the worshippers kiss the toe of this statue, and invoke the blessing of the foot of this statue, in order to obtain eternal salvation. Now, this Saint Peter was, in the good old times of Rome, a statue of the heathen God Jupiter. The name only is changed. The pagan-idolater Romans worshipped Jupiter-Tonans, the Papal-idolater Romans worship Jupiter-Peter.

The least approach to such worship should be shunned; therefore exclaim I so loudly against Protestants using material external symbols of their Saviour or his sufferings.

* The miraculous crop was purchased in some hospital at Rome, and perhaps belonged to a female of not the very best character. Can God himself perform a miracle through a doll? No—for it is against His decalogue.

"You wear a cross yourself, begin by putting that away." No, not *this* cross! This, I repeat, is no Popish cross, no Puseyite cross, but the cross of my crusade for Italian liberty. Your American flag shows its stars; they are emblems of things human, not blasphemies upon things Divine. The city of Genoa has for its blazon a cross. The House of Savoy, the King of Sardinia, bear the cross as their emblem. If, in a new crusade, Italians rear a different standard, I will dismiss this, and adopt the new; but while this continues to remind me of my duty as a crusader against Austrians and Frenchmen, Pope and Popery, I will never renounce it! Our Italian crosses are not Popish relics; they are the mementos of our brothers of Lombardy, given us by our mothers and sisters, when we marched against the Austrians. This reminds me that I am in exile, and that I have still a duty, to revenge my slaughtered brethren! Not by assassination, not by murder, no! Ours is no socialist, no Popish cry; but one of legality and nationality; we have but one revenge, "out with all barbarians from Italy! We will be a nation, free and independent!"

In London, two years ago, Puseyite ladies adopted the fashion of wearing figures of faith, hope, and charity in chains, bracelets, and the like; many next got crosses; and now, in two years, they are generally Romanists. Avoid such snares. Place on your breasts the American eagle; if you will, set a diamond star over his head, as the symbol of American light and wisdom, and give him a thunderbolt, to typify American strength to guard American freedom. Let the babes that play upon your laps, see on your breasts no Popish talisman to seduce them early to blind idolatry; there let them behold a true American symbol, teaching them devotion to the freedom which God and his Word have given you to enjoy.

If the cross be a bad emblem on a lady's breast, it is a worse one on the spire or façade of a Protestant Church. The protestantism of Cranmer and Knox allowed no such symbols. I respect the cross. When it shall no longer be the exclusive symbol of Romanists—when we shall all be the Christians of Christ, and not, so many, of the Pope,—then, perhaps, the cross may be placed over tombs, to mark

the spot where lie those who died in Christ, waiting for a better life.

My practical conclusion is ;—beware of such emblems. Beware of the introduction of pictures and statues into your Protestant Churches. There is an argument for them ; “ they are the most striking history of the early heroes of our faith.” When the Council of Nice reversed the decision of that of Constantinople, (which latter Council forbade images,) this was the excuse given for the reversal, “ they are excellent records ;” and thus idolatry was fostered. No ! In the house of God we need no record save that which is engraven on the heart. Introduce images and pictures—in a few years some amongst the most bigoted Protestants will worship them ; and thus the door of the temple is thrown open to idolatry.

I am not as Knox who destroyed all ; as an Italian I respect the fine arts ; but I say, put away your works of art into galleries and museums ; there let them increase the glory of your continent ; thus you take scandal out of your Churches, and remove the occasion of idolatry.

We have the commandments of the Decalogue ; we have that beautiful prayer, “ Our Father Who art in Heaven ;” these are the subjects for the graver’s chisel ; with these let the marble of our Churches be inscribed. We need no crosses, no statues, no pictures ; we have the Gospel of Christ—we have Christ Himself ; and, of all that ever shared humanity, He alone is to be worshipped—He alone is Divine !

LECTURE VIII.

PIUS IX.

I WILL show the moral and political character of this Pope; I will prove that he has been fatal to the Church and to Italy.

[The Lecturer spoke thus in Italian:]

Pius the Ninth's was once a name the dearest to humanity; it was the word that expressed reform; the world, for once, was transported with the belief that a Pope could be a reformer; and the world has paid dearly for its simplicity!

Through the gloom of ages a sudden ray appeared, lighting the fields and the flowers—making our Italy again a garden to her sons!—It was Pius IX.! At the sight of a Pope, liberal, enlightened, a pardoner,—the youth of Italy, before impatient of Papal yoke, hastened to respond; they frequented the Churches, guarded their tongues from irreligious speech—it was a rejuvenescence of Italy. Her heart was touched with gratitude and hope, and her aspirations for the future were mingled with affection for him who made the joy of the present.

A brief epoch!—Pius apostatized, and his apostasy has destroyed forever the prestige of the Popedom in Italy. From the summit of the Quirinal a hope had passed like a beacon through all our land! Pius had blessed Italy before the eyes of millions of her sons! A few short days, and he concluded a treaty with the Austrians, the butchers of his native land—because they were “true sons of the Holy Church,” and he could not hold them for enemies; and then the blood of Italy was poured out like water to secure the ease of the bigots of the Vatican.

This man, Italian in name, Austrian at heart, is called

the Vicar of Christ. Are lies, calumnies, apostasy, butchery, the signs by which our Saviour's vicar should be known? Had the Infernal Power need of a Vicar on earth, would he not choose him by such marks as these?

[The Lecturer spoke in English in these words:]

The first question is—What is Pius IX.? He is a man. It is well to make this clear, because some people mistake him for an angel. No—he is a real man, and sometimes less than a man. What is his character? We must look at it in two lights, moral and political; we must consider him as a private and a public man; we must view him in regard to the Church, to Italy, and to society at large.

Now, in a few words, (for in serious parts it is necessary to be serious,) Pius IX. is a priest. What is Pius IX.? a priest. What was Pius IX.? a priest. What will Pius IX. always be? a priest. What do you mean when you say he is a priest, a Romish priest? I mean that in society he is nothing for good, all for evil.

About six months before I went to Rome, one of his brothers, the most liberal one, said to me, "My brother is a priest; as an obscure priest, perhaps as a parish priest in a village, he might have done some good, for though a bigot priest, he is rather charitable at heart. But, as he has a very little mind, his will be a bad pontificate. When there is no equilibrium between heart and mind, the results are always bad; and when a priest-King has a good heart joined to a weak mind, his reign is sure to be feeble. The last who speaks is right with him. We will have a bad pontificate."

And so the event has proved. For the last four years, the sovereign in the Roman States is not Pius IX. but the Secretary of State, Cardinal Antonelli, and the Ambassadors of Austria and Bavaria, and even Russia, to whom is now added a fourth foreigner, Mr. Rothschild, who has lent some millions to the Pope. A Hebrew helping the Vicar of Christ! a Jew lending money to support the Head of Christ's Church!

Such is the moral character of Pius IX.

When first Pius IX. appeared before the world as Pontiff, he gained the sympathy of every one, by his Act of amnesty. But, are the thanks really due to him? The Ameri-

can people do not understand the matter. He lived for some years as Archbishop, in Imola, a town near Bologna, and there he heard the neighboring people speaking about their wrongs; he had the best opportunity to measure the great faults committed by the government of Gregory XVI.; he read some of our liberal writers on this very subject; and in several instances he expressed himself in favor of some reforms. When the Cardinals were in conclave for the election of a Pope, after Gregory's death, Cardinal Lambruschini, a retrogradist of the deepest hue, the prime instrument of tyranny under that Pope, said, "The new Pope must, in the first instance, grant an amnesty; without it he cannot continue to reign." Thus, you perceive, Pius IX., in granting this amnesty, did no more than pay a tribute to necessity.*

I must now speak of his duplicity of heart and mind, called by us Italians *mala fide*. When the Act of Amnesty was sent to the provinces, the Secretary of State, then Cardinal Gizzi, by the Pope's order, wrote to all governors, cardinals, and prelates, instructing them to put all possible obstacles in the way of the Act.†

* The Act was little dictated by his own heart, and (remember this) was *not spontaneous*. I am anxious to present clearly the birth and cradle of this famous amnesty. In America, as in England, people are too apt to take only what is poetical in the Pope's life, and leave out the practical. You should be informed that, the first act of a newly-chosen Pope, after being recognized in the Vatican, previous to his coronation, and taking possession of his kingdom in the Lateran, is to present some liberty, or grant some favor, to the Roman people and States. Pius omitted this custom; so that Rome, who did not know him before, (for he was a Cardinal unknown among Cardinals, and his election was called a miracle,) remained silent and cold. Pius IX. lives for applause; he is like certain favorites on the stage who exist only in the plaudits of their audience. Disappointed and hurt, he said, "Why am I not worthy of the cheers of the Romans?" Circumstances were favorable to his taking a prudent initial step; in the beginning of his reign he had around him two nephews, good-hearted men, and two or three ancient friends of his family, and in this circle he received advice to grant the amnesty, in order to gain the sympathy and applause so necessary to his happiness. Thus, this Act, for which he has received so much praise, was one of particular necessity, and suggested by his private craving for adulation.

† This is a fact; for, in Bologna, when the legate there, Cardinal Vanicelli, was reproached for not having published and fulfilled the

All the acts of Pio Nono show the same duplicity.* A private fact now, some public ones afterwards. I was once imprisoned, by order of Pius the Ninth, in the monastery of Polveriera, where the Franciscan discipline is at the same time the most stupid, and the most severe.† But in three days, I received five thousand calls, especially from the youths of the Roman University; whereupon Pius said, "this dangerous man must be transported to another place." On the first of February, in the afternoon, Father Ventura, (a name well-known in America, and a great favorite of Pius IX.) with Prince Gaetani, governor of Rome, and minister of police, went to the Pope to ask my release. He gave his pontifical word in promise, "that I should be delivered on the morning of the following day," which was Candlemas day, the second of February. I received the good news through one of my brothers, and retired to rest in much better spirits than the night before. In the middle of the night some persons knocked at my door; I opened it, and perceived two ruffians. For me two ruffians were nothing, but, in the name of Pius IX. ! I was one of his admirers then, although imprisoned by him. I asked, what may His Holiness desire of me ?

amnesty of Pius, he, to excuse himself, showed the order he had received from the Secretary of State. That was the first indication by which many of us discovered the *mala fide* of the pontiff. However, the masses were deceived; all hearts were gained to the Pope; and affections and hopes, lost for many years, began to cluster round the pontifical chair. This change was especially noticeable among the young, whose gratitude led them to a blind and strict observance of the precepts of the Church, such as was never before witnessed by the oldest then living. But all thus gained to the Church she soon lost (as will be found hereafter) by the apostasy of her visible head.

* His teacher and confessor, Monsignore Graziosi, a few days before he died, told me Pius was not very learned in theology, but that, as a compensation, he was very sound in the priestly art, (*arte pretina*), namely, to say one thing while you think another.

† Not, (thank God!) for immorality, but for having spoken against the Court of Gregory XVI. When in Rome, I, with some others, discovered the plot against the reform of Pius IX., which was supported by the old court of Gregory XVI.; who have three thanksgiving days in the Church of St. Andrew delle Fratte. I was appointed as the preacher, and in speaking in my own way against this plot and its supporters, I did not spare even the Court of Pius IX., which is for the most part composed of the bad elements of Gregory's.

"That you come with us."

Whither?

"We cannot say."

If you cannot say, then I cannot quit this room.

There was a little fight, and, at last, they said, "You are to go to Genzano, about twenty-five miles from Rome, to the convent of the Capucins."

It was a cold night; we went out, and found a carriage near the Coliseum, in which we arrived at Genzano, after a ride of about three hours. The next day, all my friends, accompanied by a large crowd of young men, stood in the streets awaiting the appearance of Father Gavazzi, but none appeared. They began to ask where he was; they went to the monastery he was first confined in, and inquired of the prior, who said, "he is no longer here." "Where is he gone to?" "I do not know." The prior knew well enough, but he was a priest of Rome. For five days no one discovered where I was, and my poor brother at Rome was in painful uncertainty about my fate. When five days had elapsed, my place of confinement was known, and afterwards, by the well-known will of the Romans, I was liberated. That was the value of the pontifical, inviolable word of the Vicar of Christ.

I will now mention two public instances of his *male fide*. He wrote two encyclical letters, one from Gaeta, another from Portici. The former cited the twenty-first session of the Council of Trent, as a basis for its threat to anathematize any one who should vote for deputies to the Roman Assembly. This was stating a falsehood. The session speaks of the patrimony of the Church as a revenue to the bishops, to be used for the Church, and especially for the poor, and curses any one who takes away that patrimony; but the right to vote, a civil right, could never be included under the anathema.*

* The Roman States are not an Ecclesiastical patrimony, to be a revenue to a bishop; the sovereignty of the Roman States is, by right, and in fact, a civil and lay sovereignty, and the Pope of Rome, although also a priest, is but the temporal prince of these States; therefore, no civil right of the Romans can be brought under an Ecclesiastical rule. The letter lied to the people, who, not knowing Latin, and not having the Council of Trent at hand, believed that the Pope had quoted a true Canon; and some, in consequence, refrained

The Encyclical letter from Portici, was directed against the Roman Republic, and lied even more basely than the other. It contained five distinct calumnies.* Pius calumniated the government when he wrote, "In the time of the Republic, the Roman clergy were despised, and the Catholic prelates at Rome had no longer any authority in spiritual matters." A lie! for the two cardinals, and the few monks and priests, who presented themselves before the Roman people, attired as priests, monks, and Cardinals, and remained faithful to their houses and monasteries, were everywhere respected; there was emulation in honoring them.†

The same Encyclical letter accuses the Roman Republicans of having deprived their dying brethren in arms of the last sacraments. An ignominious and revolting lie! I am now in exile for no other crime than having administered to my dying brethren the last rites of their faith; and forty of our military chaplains were imprisoned and punished in the Inquisition for the same.‡

from voting, to avoid excommunication. Others braved the threat; and many, the majority of those who knew Latin, detected the lie, laughed at the lie, and voted as their consciences directed.

* Pius, not content with overthrowing the Republic, which arose, as a necessity, out of his coward flight from Rome—with overthrowing it by the arms of French bandits, (never enough to be cursed,) should also write an Encyclical letter, in which he calumniated the Roman Republic, its government, and its citizens.

† I saw most of the coward monks and priests disguised as country people, and gentlemen; not because there was any public feeling or action against them, but to escape the labor of performing their priestly functions during the siege of Rome. We could not find, (out of my military chaplains,) more than thirteen or fourteen confessors for our dying brethren, because these villain priests fled before the French, or skulked from the duties of their office. We prayed the Vice-gerent of Rome (who was a bishop, *in partibus infidelium*, assistant to the Cardinal Vicar of Rome) to aid us with a mass on Easter Sunday, but he refused, saying, "I cannot celebrate public mass while the Pope is in exile." We were obliged to get some of our military chaplains to perform the functions; and instead of having the blessing of the Pope bestowed on our troops and deputies, from the balcony of the Vatican, we received (to speak papistically) the blessing of the sacrament in the consecrated wafer. The Romans thought the substitution good, and said, "instead of having the blessing of the Vicar of Christ, we have, this year, the blessing of Christ himself."

‡ The wish of the Vicar of Christ, and of the Cardinal Vicar of Rome, was, that all our soldiers should die without the sacraments,

In his Encyclical letter Pius insulted our Italian, and especially our Roman women. When the French army were approaching Rome, and the Roman Assembly decreed to resist the invasion, I, under God's blessing, caused military hospitals to be erected for our wounded soldiers. To make them more useful I appealed to the ladies of Rome, and in less than two days, six thousand of them signed a pledge that they would attend those hospitals gratuitously; and faithfully they kept their promise. They were six thousand angels round the dying beds of our soldiers. Gentle and sedulous, cheerful and affectionate, they soothed the last moments of their poor fellow-countrymen, who died joyfully, crying "God bless you!" And these six thousand women, truly angels of God, modest in their demeanor, of the highest rank, from the first aristocracy to the austere Transteverine, the women of the people, charitable, meek, and beneficent to the dying Roman soldier, were called by Pius IX., in his Encyclical Letter, six thousand prostitutes!

Oh, American ladies! arise and defend the honor of your insulted sex against the priests of Rome!

Such is the moral character of this so-called Vicar of Christ. When Peter was delivered from prison, he had an angel for a conductor; but the flight of Pius from Rome was under the guidance of a woman; his angel of the way was a woman—the wife of the Bavarian minister! Christ said: "the good shepherd does not abandon his flock when danger approaches." Danger was supposed to be approach-

because they afterwards said that we were all excommunicated infidels, atheists, damned to eternal perdition. The people said, "But they received the last sacraments;" and the reply was, "Father Gavazzi and the other military chaplains had no authority to absolve the dying soldiers." No authority! I, as the chief of the military chaplains, received my authority on the eve of my departure from Rome to Venice, at the feet of Pius IX.; he gave me his blessing, and clothed me with all possible powers, including that of absolving my dying military brethren, and that *personal* authority was never taken away from me. Beside, all Catholic priests are invested with power to absolve their dying brethren, even without special authorization, and when Pius denied the validity of the absolution we gave, he only sought a cruel revenge against those brave men who yielded their lives for the independence and glory of Italy.

ing ; and, if Pius IX. were a true pastor, he would have remained at Rome to brave the danger and defend his flock. But, because he is a wolf, not a pastor, he fled, and sought the protection of the hyena of Naples, the tyrant of Italy.

Pius IX. has committed all kinds of public political immoralities. He blessed the Czar of Russia, the embryo Emperor of France, and the newly-born Emperor of Austria, because they helped to restore him to his throne in the Vatican ; and with the same tongue he cursed Belgium, because she was about to break the yoke of the Jesuits, and Piedmont, because she sought to recover her rights from the usurpation of Rome. He entered the hospitals of the wounded French, and blessed them—but, horrified, he avoided the hospitals where the Roman Crusaders lay in agonies. He distributed rosaries, medals, and crosses to the French and Austrian officers who had butchered his subjects, and he deprived his subjects of Christian burial ; yes, the bones of our seldiers remain to this day partly unburied, outside the walls, near the gate of Saint Pancrazio, and travellers are disgusted to see the mouldering remains of those whose only crime was that they defended their city against foreigners and despots. This Vicar of Christ imprisoned the tender mother of a lieutenant in the artillery of Narducci, because she shed tears over the grave of her only son !

A priest, who has not the courage to renounce his priesthood, however talented, is always and everywhere a bad politician. The good clergy remain in their churches, the bad flow into the forum, and there they are at once bad priests and bad politicians. Thus Pius IX., who, weighed by the gospel, is not a good priest, is in the estimation of the people a very bad prince. From him Italy can obtain neither nationality, independence, nor liberty. When a good son loves his mother, he speaks of her, desires to be with her, asks her blessing when he goes to rest, and dreams of her while he sleeps. If a man loves his native country he speaks of her, he toils for her. Were Pius IX. a good Italian, he must have loved Italy.

But, what was the first injunction he laid on me, when, in 1847, I was, for the first time, privately presented to him through his brother and family ?

I spoke before him of Italy.

"Holy Father, all Italy speaks for you and of you."

"Oh, Gavazzi! never again mention Italy to me!"

I felt like a man who, when on the point of drinking a glass of good wine, finds it vinegar. I fell from heaven to the earth. "No Italy, holy father! but what you do for your Roman States is done for all Italy." "That may be true, but remember not to speak any longer about Italy."*

When a feeling arose in Italy about the tricolor, Bologna sent a beautiful flag to Rome, where the people resolved to do it great honor. A hymn was composed, and five or six military bands were united, that the music might be worthy of the circumstance. Twenty-five thousand people accompanied the flag up the Quirinal, to obtain for it the blessing of the Pope, and it was borne in the hands of Ciceroacchio. Pius appeared on the balcony of the Quirinal; but kept his eyes averted, to avoid blessing the tricolor flag of Italy. At another time when a procession was approaching the Quirinal, with all the Italian flags collected, to present them to the Pope, it was met at the foot of the hill by dragoons and *gens d'armes*, stationed there to prevent it from proceeding. It was seen that nationality had no hope in the feelings of Pius IX.

Neither had the independence of Italy. One day he blessed Italy from the balcony of the Quirinal; with hands raised to heaven, he said, "God bless my Italy!" It was a magic word; we knew not how, but in a few hours, it had spread from Sicily to Piedmont, and all Italians said, "God must bless our country, for she has received the benediction of His representative." Then Italians rose for independence. The crusade was preached in Rome. On the 24th March, the eve of our departure, I went to Pius to obtain his bless-

* Henceforward he watched my movements. When I was to preach, on the anniversary of his coronation, in Santa Maria degli Angeli, my sermon was first corrected by the Cardinal Vicar of Rome, and wherever Italy was mentioned, the word was struck out. I was obliged to make two copies; one for myself, the other for the Cardinal Vicar, that he might see I was silent wherever the censor's pen had proscribed my poor Italy. It was for speaking about Italy in the Chapel of the University that I was imprisoned. What can be expected from the politics of a Pope who denounces, and would destroy even the word Italy!

ing on our tricolor cross. I had to struggle, our interview was a little unfriendly, but I obtained the blessing. We reached Venice, after a march of forty days. It was on the eve of our first struggle that we received the intelligence that Pius IX. had concluded a treaty with the Austrians! * But the excuse! Pius would not war against the Austrians, "*for they too were his children!*" Yet this same Pius, so tender of the blood of his barbarian sons, a few short months afterwards, slaughtered thousands upon thousands at Rome, gave up thousands upon thousands of his Roman children to the bayonets of the French, the Austrians, the Spaniards, and the Neapolitans! The Pope who forbade the crusade of Italy against barbarians, incited the crusade of barbarians against Italy.

I have mentioned the weak, vain love of applause which prompted his early reforms.† Generally, when we asked a reform, the answer was "no!" Then we would take council together, and say, "to morrow, in the *piazza del popolo*; music—fire-works—nothing more."‡

Next day, at sunset, six, seven, or ten thousand people would meet on the *piazza*, and forming a procession, with military bands at the head, march to the Quirinal, carrying three, four, or five thousand torches and flambeaux,§ which gave a strong light wherever the procession passed. The cry would be "Long life to Pius IX.!" As the procession advanced, its numbers would swell to twenty, thirty, or forty thousand, and the combined voices of this mass of human beings sounded like a storm on the Quirinal, "Long life to Pio Nono!" After a quarter of an hour a grand procession would appear on the balcony of the Quirinal, composed of

* Thenceforth, alas! we were no longer the right hand of Charles Albert; that fatal eve witnessed our first disgrace!

Monsignore Borromeo (a nephew of Saint Charles of that name) wrote to his father, who is now an exile in Piedmont, that Pius was really for Italy, because he called the cause of Italy sound, just, and right. You call Italy's cause right, and afterwards, oh Pius! you abandon it. You call her cause right, and afterwards deliver her to the Austrians and all the other barbarians who defile her!

† If some Americans were then in Rome (as some English whom I have met), they can corroborate my statement.

‡ The largest square in Rome. It is near the Flaminian Gate.

§ Four candles united form a flambeau.

prelates, and headed by the Pope, who was always gratefully received by the multitude. Then came a very grand theatrical display. When the Pope was about to bestow his benediction on the crowd, the whole panorama was lit up by what is called, in the world of pantomime, "the Greek fire," that green and red fire used in the last scene. When he began to pronounce the blessing, the crowd lowered their torches and flambeaux to the ground, so that the square became dark, while from the garden-house of Prince Colonna arose a red flame, which threw a strong ruddy glare on the Pope, the crowd, and all the objects within view. As he was pronouncing the words, "God bless you!" the flame changed into white, and with it the color of the actors and the scenery! Then our petition was sent up, and Pius, gratified by the music, the shouting, the torches, and the fireworks, granted it!*

If you, as free republicans, look seriously at the matter, you will say our reforms were unsound and insufficient.† Pius never granted one contrary to his own interest.‡ When obliged, by the example of the Kings of Piedmont and Naples, to grant a constitution, he insisted on giving one without a responsible ministry, and with only a consultative, not a deliberative vote to the Chamber; the ministry was all in the hands of cardinals and prelates. This was but a dream or phantom of a constitution. Not only did he not grant freedom, but, (what was more,) he persecuted all who tried to obtain it, and that character of persecution can be found even in the administration of justice. Some

* Thus were all our reforms obtained—not given spontaneously from the heart of the Pontiff, but wheedled from his vanity by worthless pantomimes on the Quirinal.

† After a few principal reforms had been granted in embryo, the Cardinal Minister said "Oh! you must now stop—you have had enough." Two or three drops of water do not extinguish a thirsty man's thirst; he must get a deep draught. Two or three insignificant reforms to a people who need *all*, are as nothing; after they have got two, three, or four, they cry out for five, six, or seven; for a people is not stationary, but progressive.

‡ He said to me and to Father Ventura, "I cannot consent to any reform that attacks my own authority, because I have sworn to maintain and transmit to my successor my spiritual and temporal power, in the same integrity as I received it from my predecessor." This shows that a Pope can never grant any reforms worth receiving.

six months ago this "Vicar of Christ" caused one hundred and fifty Roman subjects to be shot, after they had undergone four years of imprisonment, upon a charge of being sharers and criminals in the Revolution of 1848 and 1849.* I cannot forbear from mentioning another instance of the cruelty of this man, called, even to the present day, and among Protestants, an angel of peace, a man of good heart, a very charitable Pope. My dear companion, Ugo Bassi, a fine young fellow, beautifully done from God and nature; a profound scholar, versed in Greek, Latin, English, French; instructed in all the fine arts, a performer on three or four instruments, skilful in painting and architecture; an orator of the highest rank even among Italian orators, and unrivalled in the eloquence of the pulpit; one of the best poets of our country; an ardent patriot, a true and simple Christian, without bigotry or superstition, but severe in morals and practice; my dear companion, Ugo Bassi, who was with me during all our struggle, who preached with me our Italian crusade, who was wounded by the Austrians at Treviso, and taken prisoner by the French while assisting his dying brethren on the field of battle; who was everywhere with the legion of the heroic Garibaldi; Ugo Bassi, so young, so good, so talented, so learned, so devoted, so dear to Italians, was shot by order of Pius IX. in his native city, Bologna, where his mother was then living! Before being shot he was "*dis-consecrated*," that is, the skin of his hands was scraped off by the father-Inquisitors; and, in the morning, after six hours' suffering, on the same spot where he had preached the liberty of Italy, while the Austrian officer who was commanded to shoot him wept, he fell, wounded in the breast by seven bullets, crying, as he expired, "Viva Gesu! viva Italiä!"—"Honor and glory to Jesus—liberty and prosperity to Italy!"

This is the Pius IX. of us Italians—such are priests and monks when they call themselves liberals!

* If, in your country, any one is accused of a criminal act, or of working against your freedom, you imprison him for a short time on the charge, and then try him openly. But to see a hundred and fifty men, after an imprisonment of four years, without any public trial, shot by order of a Romish priest, styling himself the Vicar of Christ, is a horrible spectacle—a disgrace to Christianity!

Americans, hear my last words and remember them ! If Pius IX. never did Italy any good, what good can he do America ? But, God is just ! no doubt He has permitted this man for two objects,—to render Christianity an important good, and to promote the nationality of Italy. When Pius IX. appeared as a reforming Pope, England, Germany, France, Spain, Portugal, New Granada, Mexico, Brazil, America, Greece, Turkey, all, all hastened with messages and embassies to Rome, to show their gratitude to the Pope who first granted the act of amnesty. In a few years, had he been faithful to his first reforms, the great majority of Protestants should have become Romanists. This is a fact.

In the second place, he produced in Italy a sense of nationality. As, in the former instance, Pius IX. proved the possibility of a universal fraternity among true Christians, so, in this instance, he proved the possibility of union among all Italians, to obtain independence and nationality.

Yes ! he proved two good things : first, that it is possible to have a universal brotherhood of Christians, not under Popes, but under Christ ; second, that it is possible to obtain union among Italians, not under a Pope, but under the tricolor flag of Italy.

I conclude by thanking God even for the apostasy of Pio Nono. Had he been true to his first reform, I would this day be a Papist, instead of the vowed enemy of the temporal and spiritual power of the Pope.

I thank God that Italians are no longer deluded on this subject. To-day they know, all the better for the perfidy of Pio Nono, the truth of that celebrated saying of their great historian, Machiavelli, " While a Pope reigns at Rome, Italy will never be free." I repeat what I said in a former Lecture, We desire an Italy—we desire the independence of Italy ; but, as her worst enemy is the Popish system, we swear upon the altar of our native country, we swear before God and the Christian world, to overthrow, to destroy, to annihilate Pope and Popery in Italy.

LECTURE IX.

THE INQUISITION (PART II.) AND THE MADIAT.

I SHALL speak first of the power of the Inquisition ; next, briefly, of the Inquisition which we found in Rome in 1849 ; and, finally, of one of the most flagrant acts perpetrated by the Inquisition in Italy, namely the trial and sentence of the Madiat.

The power of the Inquisition extended over Emperors, Kings, Princes, all,—except the affiliated of the Tribunal.* Thus, from the beginning to this day, all Popes have granted privileges to the Inquisition.†

To support this power, the Inquisition solicited the protection of princes and rulers.‡ If not blind to their faults,

* To imprison and try *them*, it was necessary to obtain a particular license from Rome or from the High Inquisitors.

† There are not less than twenty-four Bulls of Popes giving the last degree of power to Inquisitors. Some of these Bulls grant them power over Mohammedans, Jews, and Protestants, not only when living in Romish countries, but even when living in their own ;—to the extent, at least, in the latter case, of a surveillance. It is said by those Bulls, that *all* doctrine is under the control of the Inquisition. Thus even that of the Jews, as taught among themselves, and their books as read among, and only among, themselves, are under this control. Study seriously those Bulls, and you can only conclude that the Popish system not only cannot tolerate any other—but prefers, and desires, that men should be infidels or atheists rather than Christians without her pale.

‡ True, princes and rulers were under its power ; but, it was prudent. When Inquisitors had to act against humble people, or of the middle classes, especially where much money was to be gained, they were always very severe ; but towards Princes, Kings, and Emperors, they were meek, kind, and beneficent. In Spain, where the Inquisition was so very severe, there were many kings to the last de-

it was very tolerant of them; and, in gratitude, they everywhere protected the Inquisition, and permitted its atrocities to be enacted in their kingdoms, that they might, in their turn, receive the aid of that Tribunal in their political immoralities.*

I will tell you what the troops of this Tribunal were, in Italy, in the time of Gregory XVI. Italians were then so dreadfully oppressed, especially by the police, that many and many asked, as a particular favor, to be received as spies, emissaries, and ruffians of the Inquisition.† Twenty years ago, in Perugia, for example, where I lived for two years, a town containing fifteen thousand inhabitants, and in a province of about sixty thousand inhabitants, the Inquisition numbered not less than five thousand emissaries and ruffians. Why? Because an affiliated servant of the Inquisition obtained a passport, could carry arms, was not stopped by the *gensd'armes*, nor troubled by the police. To gain these immunities, many, even of the aristocracy, became the servants of the Inquisition.

I spoke, in my former lecture on the Inquisition, of its unrighteous constitution, the secrecy of its proceedings, the cruelty inculcated by its rules, and the fitness of the Romish priests to practice this cruelty, owing to their vows of celibacy.‡

gree immoral—but that was no business of the Inquisition. There was a most Christian king of France, who kept seven mistresses; Louis XIV., though surrounded by a legion of illegitimate children, was a most Christian king, because he revoked the Edict of Nantz, and gave up the Huguenots to fresh persecutions and exile.

* It was a bargain between robbers. "If you, Inquisitors, stand by me, I, King, will stand by you;" and thus poor Christianity was plundered and tortured, and her purity assailed, under the pretext of the glory of Christ, by an infamous league, supported by an army of ruffians, called, in the Spanish language, the *San Hermandad*, or holy brotherhood.

† You, Americans, who enjoy civil and religious liberty, will hardly believe this; but you must remember the condition of Italy before she commenced her struggle, and when the great majority of her sons were blind. Now, no true Italian will serve the Inquisition.

‡ Some who hear me may say, (as certain Romanists did in England,) "Father Gavazzi speaks against celibacy; the priests who leave Rome generally do so, because they mean to marry lovely and rich wives." I speak against celibacy, not, on this occasion, because

I will now enlarge a little on its mode of trial To obtain a confession, certain Jesuitical means are employed. I now quote from a capital leading book among the Inquisitors. When the accused is brought before the Inquisitor, the latter holds in his hand a blank paper, from which he affects to read, and says to the prisoner, "I know your faults; confess your crimes spontaneously, and you will obtain great indulgence; do not deny, I know your crime."* The accused, finding himself suddenly hurried from a dark prison, before a crucifix, which is lit by two wax candles, and in the presence of five Inquisitors, who have a paper whereon he supposes some accusation is written, fancies they know something about his life, and, seduced by the promise,† sometimes confesses a fault which he never committed. On this confession he is sentenced and punished.

Another mode was to put the prisoner into a cell by himself. After a few days, if he persisted in denial, one of his friends was introduced, who came in, saying cheerfully, "I was imprisoned by the Inquisition, but I confessed, and the Inquisition was very kind; they condemned me to a few days of imprisonment, and I was glad, when I was released

it leads to immorality, (which is well known by the intercourse between reverend fathers and their spiritual daughters,) but, as a cause of cruelty. I will answer the personal objection. To marry is not an exception to God's rule; the exception is not to marry: the rule of God is, to marry. When any one says, I am preparing the way for an agreeable and profitable alliance, I answer—This is a free country—freedom for all! For myself, suppose I have in view, by special appointment, a very fine looking young lady, rich, well educated, affectionate, who loves her lover exceedingly—let us say that I really am preparing the way to enjoy the company and love of this beautiful and fine young lady—nay, do not laugh, and do not mistake, my wife shall be no American, no English lady; the wife, the dearly loved wife to whom I have consecrated all my thoughts, affections, courage, strength, and life, is my Italy. Her I shall free from all tyrants, from Pope and Popery; but until that labor is achieved, there is no room in my heart for any other affection.

* It is stated in the book that the Inquisitor shall always look on the paper, and that it shall be blank, having on it no hand-writing, nor any trace of a pen.

† If he makes a voluntary confession within the thirty days from his imprisonment to his trial, he may gain the favor of being strangled instead of being burned, or of being sent to the galleys for life instead of being strangled.

soon after from prison, to see you." He remains all day and night in the room with the accused ; he is well served with wines and fine dishes, which he shares with his friend. This goes on for perhaps two or three days, when after a good dinner, probably, the accused says to his friend, " I dishonored the image of the Virgin Mary," or, " I denied the presence of Christ in the wafer," or something of the sort ; whereupon the door suddenly opens, and an Inquisitor coming in hastily, says,* " you have confessed ; come with me to the chamber of the Inquisition and repeat your words ; you may as well, for what you have said is sufficient." The sentence follows.†

I digress to notice an assertion frequently made, my answer to which will enable you to judge how a fiendish irony is joined to the cruelties of this " Holy Office." Many Romanists assert even at this day, that " the Church of Rome never shed human blood." Mark ! Before commencing the torture, of which many died, the father Inquisitors invoked three times distinctly the blessed name of Jesus, and said, " if, in the torture, any of your members be burned or broken, it is not the Inquisition that does it, but yourself." The Inquisition acquits itself, by virtue of its antecedent protest ! That is a little Jesuitical mental reservation. But you will find a worse one in the statement that the Church " never shed a drop of human blood." Yes, it is true, to the letter ; not " a drop of blood !" In its public executions the Inquisition generally uses two kinds of capital punishment, namely, strangling and burning ; certainly, neither of these modes *spills the blood* of the victim ; but he dies. This is a sample of the Jesuitical, uncandid, quibbling arguments used by the supporters of Popery.

There were two classes of execution, public and private. In speaking of the private, I might dwell on the sufferings of the victim who is burned in a corner of the prison, but that is nothing ! The most horrible death was that by water. The victim was tied, in a sitting posture, on a stone ;

* From the time the second man was introduced, an Inquisitor was always watching and listening, day and night.

† I repeat, only a very few in ten thousand suffer some years' imprisonment ; and only one in a hundred escapes with life. The sentence, generally, is the galleys for life, or death.

his arms were bound behind his back; over his face was placed an iron mask, which was opened only once a day, when a Dominican friar gave him his allowance of bread and water. From above, a drop of water, a single drop, fell constantly on his head, and always on the same spot, for the head was so secured with an iron chain and ring that he could not move it. After a few days, the hair was worn away from the spot on which the unceasing drop fell; after a few weeks the skin was macerated. Day after day, week after week, month after month, and in some few instances, year after year, the drop continued to fall, until at last the skull was perforated; and then the first drop that touched the exposed brain, was the charitable drop which released the poor victim from the hands of the "priests of Christ."

The public mode of execution was generally by the *auto-da-fé*, at which dozens, and sometimes hundreds, were burned alive at the same moment.*

And you call yourselves Christians! true worshippers of Christ! followers of the True Church! servants of the true Gospel! Your Church is the prison of the Inquisition—your gospel is the torture of the Inquisition—your Christ is the executioner of the Inquisition!

"Oh! the Spanish Inquisition was a lay tribunal!" No; in Spain, as everywhere, it was an Ecclesiastical Tribunal, composed exclusively of Monks, Bishops, and Prelates. But, Spain may be spared from the argument. Come to Rome; "Oh! the Inquisition at Rome was merely to take cognizance of capital crimes among Priests, and to prevent Protestantism among Italians. There were no sentences, no hard imprisonments, no executions at Rome!" Thank God! as the proverb in Italy says, "A lie runs a short way." I can reply to that assertion, and my reply brings

* In Seville, in Spain, as late as 1822, there was visible a large furnace, built expressly in order to burn in it at the same time not less than three hundred human beings. The day of the execution was one of a great festival. The victims, having mitres of paper on their heads, and wearing shirts painted over with flames and devils, were conducted to their doom; and the last words of the Inquisitors, as they handed the condemned over to the lay executioner, were, "be kind to them, and spare their blood!" In a few minutes they were ashes, and their ashes were cast into the river!

me to the Second division of my discourse, namely, the Inquisition in Rome in 1849.

It was laid naked to the public eye at the time of our Roman Republic.* What did we find?† When its doors were opened, I was the first to enter, and in the same dress I now wear, namely, as head chaplain of the Italian crusade.‡ We first came to a splendid square, paved with marble, and surrounded by a colonnade, under which were the apartments of the prefects and priests of the Inquisition. These apartments contained fine furniture and works of art. "There was nothing bad, so far," you will say; but, let us proceed.

In the second square we found a little room, in which were an oven, some female dresses, and some babies' clothes. The people said, "Here is a furnace—female dresses—babies' clothes—all is mystery!" But, what is the conclusion? There are dresses; an engine of torture, or destruction; who were the victims? Women and babies! victims of the seduction of Romish priests!

We next came to a large and elegant chamber, that, namely, of the Second Father-Companion. The First Father-Companion is the Grand Inquisitor, or General Commissary for the Pope, and he has a very spacious apart-

* I repeat, the existence of the Inquisition is due to the Church of Rome; the so-called Vicar of Christ is its chief prefect, its high governor, its prime inquisitor. We liberals, we patriots, when we had the power at Rome, flung wide the gates, and opened the prison-doors of the Inquisition. We Christians—even though called infidels and atheists—delivered the victims of those self-styled Christians of the purest kind—the priests of Rome.

† A book written by a countryman of yours occurs to me just now. Not for the sake of the author, but for the matter and its objects, I recommend you, if you wish to know what priests and Popery are, if you wish to peruse a very faithful and good report of the Inquisition, to read the work of Mr. Dwight, printed, I suppose, in New York. Before I read this work I was in the Inquisition; I compared the book with my own knowledge, and was glad to know that the facts had reached Americans. I found that to speak *half* the truth in America, was peculiar only to Romish priests and Catholic newspapers.

‡ Those present laughed, and said: "You only dare to put your foot in this building, for if any other monk or priest came here he should remain forever," so much were the people excited by the view of the instruments of torture.

ment also. In the Chamber of the Second Father-Companion was a Confessional, where he heard the confession of the victim, and, after absolving him, said to him joyfully, charitably, and kindly, "Go in peace! God be with you! Go to the Grand Inquisitor, and receive your deliverance." The poor man, with a joyful heart blessed the Dominican friar, kissed his hand, and went to find the Father Inquisitor. While proceeding through a little passage between the room in which he had confessed and the apartment of the first Inquisitor, he trod on a trap-door which gave way under him precipitating him a distance of seventy feet to the ground. He found his deliverance indeed, not that which he expected from the Father Inquisitor, but from this world into peace in Christ. In the cavity into which the victim fell we found human hair and ashes, (but no bones,) smelling badly, macerated by damp and time. That we may call our second step.

The third step was more difficult to find, but we found it at last. We were stopped, on a small step, by a basket filled with draperies. Raising this, we saw a trap-door, through which we descended into a subterranean, called the prison of Saint Pius V., a place worse than those used to confine wild beasts in cells. In one of these cells we found some dozens of skeletons, all in vertical positions, wanting the skulls, and buried in lime. The skulls were piled in a little heap in one corner. This was the martyrdom called that of being buried alive.

Some ten or twenty victims, with arms bound, were put all together up to the head, into a kind of bath of fresh lime. As the lime dried, their breathing became more difficult; by the time it was quite dry, respiration was entirely prevented, and they died in desperate agony. After a short time the heads, detached from the necks, were put in a corner, where we found them, not thrown in confusion, but neatly arranged in a little mound. That was our third step!

On one side of the magnificent Vatican Square in Rome stands the Inquisition; on the other, the palace of the Pope. Here the pontiff walks in beautiful gardens, drinks sumptuous wines, (even to drunkenness, like Gregory XVI.,) feasts his ears on music, and gluts his eyes with voluptuous statuary. But look on the other side—see the Inquisition!

There, by his command, hundreds expire in the most cruel agonies, or waste away a life of misery and despair.

Such was the Inquisition at Rome. Thank God, during the short period of our Roman Republic we laid bare those iniquities, and prevented the sufferings of any future victims. But what was the first care of the reinstated pontiff? To glorify Christ by restoring the Inquisition at Rome!

This restoration leads to my third and last head—the trial of the *Madiai*, one among the enormities perpetrated by the Inquisition, since its renewal.* We will consider two things,—the trial itself, and what was said about it in America, especially in the letter of Archbishop Hughes.

As to the trial itself;† in the first place, what was the ground of the sentence? In the next place, what was the law under which the sentence was passed? Finally, were the *Madiai* guilty, according to this law?

The sentence was passed on this ground: "The Royal Court of Florence declares to be evident the impiety of Francis and Rosa *Madiai* in proselytizing, &c., &c." Thus, the sentence was passed on the ground of impiety; in Tuscany it is called impiety to proselytize to the pure religion of the gospel. That was the ground.

Now for the law. Doctor Cahill, (another of the same kind and country as your Archbishop Hughes,) and Mr. Lucas, of the Tablet, maintain that they were guilty against the law of Tuscany; not only the recent constitutional law of 1847, but also the ancient Leopoldine Law. This latter

* "Oh! that trial has nothing to do with the Ecclesiastical Inquisition." People in America should understand these matters. At the present day the Inquisition, out of the Roman States, is administered by laymen; by policemen and the Jesuits of our Italian despots. Thus the Church of Rome contrives to persecute Christians, and, at the same time, to avoid the imputation of persecution.

† The subject is long, but I shall try to give a clear idea of it, as briefly as possible. It was stated in some Protestant countries, not only in England, but also in America, that the *Madiai* were condemned for no other crime than that of having a Bible in their possession, and studying it, and reading it among others. I have not spoken of this trial before, because I never speak of any subject without being accurately informed on it; at this distance, it is difficult to get precise and reliable information, but I now have it in "The Gazette of the Tribunal of Florence."

law is quoted in two different points of view by the Royal Prosecutor, as also by the barrister for the defence; they refer to the 60th Article of the Penal code of Tuscany:—

“Whosoever, with impious feeling of any profane mysteries, shall disturb the Divine Functions by violence, or by committing public impieties; or, whosoever publicly teaches maxims contrary to our holy religion, must be punished with great rigor and hard labor, according to the time and circumstances.” That is the law under which they were sentenced and punished.

Let us now see, in the third place, whether they were guilty according to that law. The public prosecutor, (a bad, Jesuitical man,) alleged that they were guilty, especially of teaching maxims publicly against the dominant religion. Two canons were quoted by him from renowned lawyers, showing that, to prove publicity, there must be at least *three* witnesses; without three witnesses present at the teaching, there is no publicity. The testimony against Rosa Madiat was, that she tried to convert two young girls, *separately*, and that she entertained a woman with discourses against the Roman Catholic Religion. Thus it was not shown that she ever spoke to *three* persons *together* on the subject of religion, and there was a total failure to bring her conduct under the head of publicity. The interviews charged against her were private. This want of proof of the requisite publicity was admitted even by the other public prosecutor, who conducted the case on appeal; therefore she could not legally be punished.

The case of Francis Madiat is the same. He was not so educated a person as his wife, who was really a very clever woman; he sometimes spoke separately, individually, with some friends; this was all that the prosecution could prove against him; and the single instance of his having spoken (although never impiously) in a public shop in presence of four persons, was rejected as an argument of his criminality even by the second royal prosecutor, on the ground that there was neither intention to proselytize, nor attention paid by the auditors to his language, which was only a mere and usual form, in the nature of common speeches among

Tuscans. Thus there was in his case neither any proof of publicity.*

Therefore, quoting from authentic documents, I can make the statement, (which I shall also print, that all Americans may be able to judge,) that the crime imputed to the Madiai was impiety by means of public proselytizing, that the proof was altogether inadequate, and that, yet, they were condemned to four and a half years of imprisonment with hard labor.†

Mr. Lucas says that the Tuscan government justly and rightly condemns all proselytism, that it is properly forbidden to Protestants in Roman Catholic countries. If so, why should not Roman Catholics in Protestant countries be forbidden to make converts? But, is it not a duty of

* It is, no doubt, true that, in a room in their house, ten, twenty, or thirty persons sometimes met—but they met *as Protestants*, not to be proselytized; they came together as Protestants, to be confirmed in their Protestant principles; and when the Madiai allowed those persons to use their house, they did so not for any purpose of proselytism, but to give an opportunity to friends, who were already all Protestants in heart and idea, to be more and more enlightened in their views, for which purpose a teacher, a foreigner, was present, who was afterwards expelled from Tuscany.

† I repeat that the public prosecutor in the appeal, namely, Charles Carducci, when the case was before the High Court of Cassation, stated he could not agree with the first sentence, and that even if the accused were condemned as having entertained some who met together for worship, still they could not be sentenced to hard labor. The reporters for the press, who should have been, but who were not allowed to be present at this trial, observed, "We publish the sentence, but the trial was conducted with closed doors. All others were carried on publicly, this alone was private. When under the constitutional *regime* of Tuscany we see a secret trial, then we say the last light of constitutionality is extinguished." I think otherwise; from this trial with closed doors the people of Tuscany will receive a light which they never had without it.

Where were their proselytes? One of the impieties by proselytizing charged against Rosa on the trial, was that of converting a certain maiden, afterwards a Salasian nun in the monastery of Pistoia. This poor nun, to discharge her conscience, sent a note to the Tuscan government, swearing that she never had been converted, nor tempted to conversion, by Rosa Madiai!

They were, of course, accused of having also in their possession a Bible, and of reading the Bible; but the *ground of the sentence* was the proselytizing.

conscience, when a man knows the truth, to spread it? Peter, who was neither a Jesuit nor a Pius the Ninth, said, "I obey God rather than man;" and if Francis and Rosa Madiai, privately, in their own house, among some friends, spread the Word of God, they obeyed God, they did their duty to Christ. They were accused by spies of having, secretly, in their own house, despised the Virgin Mary, Transubstantiation, Purgatory, the infallibility of the Pope. Oh good, devout Madiai! you did your duty! Yes, despise the worship of the Virgin Mary, Transubstantiation, Purgatory, and Infallibility—and God will bless you even in your dungeons!*

Without authentic documents it is best to be silent; and for the opposite reason in this Madiai case I am now entitled to speak. I approve of the silent discretion of John of New York, (who I fancy, should rather be called John of Ireland.) Cross John says, with great honesty, he cannot conclude against the Madiai, because he has no documents; he only supposes there is no law against reading or having a Bible.† But, let us look a little further into the letter of Cross John's about the Madiai, to which I allude.

* It is rather more than stupidity, it is impertinence, to talk of preventing Christians from proselytizing. The Popish system, whose nature is to proselytize; which cannot live without proselytizing; which carries on its proselytizing efforts, as Paul says, in season and out of season; which forces itself into the homes of America, and disturbs families, asking the ladies to go to confession, and the men to mass; presumes to blame Christians for spreading the Word of God! Why were the Romanists so severe upon the Madiai? Because theirs was the first public case of Protestantism in the country. Popery is wiser in Italy than Protestantism in America: They said, "We must stop this evil at the first step, else all Italy will become Protestant." There is a lesson for Americans. Prevent the evil in the beginning. If Popery tried to crush the newly-born Protestantism of my country, do you, oh, Americans! oppose the Papacy (alas! not quite newly-born!) of America, the Papacy which even here already dares to raise its pretensions.

† This is honest and prudent; (notwithstanding his supposition, which in the presence of other facts is a true mental reservation;) much more so than the conduct of Dr. Cahill, who said the Madiai acted against the law. Such a liar is Dr. Cahill in England, (not without followers in your country among Catholic clergymen,) at least according to a report of his words given some time ago in the Freeman.

It is a fine specimen of Jesuitical elocution ; it says nothing against the Madias, but vents a hidden wrath, and says much against Protestantism, illustrating an Italian proverb of ours, "When you cannot whip the horse, whip the harness." It reproaches American philanthropists ; it says your philanthropists worship and imitate those of England,—and laughs at both. This comes well enough, as we all know John of New York does not belong to any philanthropic society. He dares to call the Church of Rome benevolent, philanthropic, really charitable, while he laughs at the philanthropy of England and America when it sympathizes with two poor victims in a prison. It is true—the Romish Church is very philanthropic ; her philanthropy consists in the penances imposed upon young girls in auricular confessions, the fastings, the abstinences, the Inquisition in this world, purgatory in the next. John of New York may laugh—for his philanthropy is very different from that of England or America. He says some among the aristocracy of America try to import into this country a sympathy for the Madias from the aristocracy of England. Ah ! do not speak about aristocracy, my dear John ! In Italy the Jesuits, (at the head of whom you are in New York, John,) the Jesuits flatter the aristocracy, because the aristocracy leads the people ; here, John, they flatter the democracy, because the democracy leads in America ; they are discreet ; they arrange matters according to circumstances. Yes ! when some Americans, neither aristocracy nor democracy, but Christian Protestant Americans, imported (if you will have it so) from England sympathy for the poor Madias, they did much better than does John when he imports into New York and America ladies of the Sacred Heart of Jesus, Sisters of Mercy, and Sisters of Charity ; for these are very dangerous importations indeed.

But the great anger of this mitred man is against the Madias sympathy meeting in Metropolitan Hall, and he sneers at its promoters, comparing them to the Saints of Exeter Hall. John, I do not belong to this or that hall, but to the Christian community of all the world. You reproach the meeting, and try to cast ignominy on some leading American citizens who signed a call for it. That I pass, for when a Romish priest or bishop speaks against Protest-

ants, old or new, we may safely doubt the truth of his speech, and suppose he will spare no means of bringing them and their cause into discredit.

Cross John says, that the trial of the Madiat is not to be imputed to the Roman Catholics of New York, that the calling of the meeting was a bad thing, because it only excited Protestants against Romanists, and renewed the crusade which had fallen into happy oblivion. Is not this very stupid? Suppose the American Catholics not guilty, cannot American Christians sympathize with the Madiat? Oh! my dear John Cross, when you blamed this meeting, you were not so logical as you ought to be, for you laid down a rule very dangerous to yourself.

"Quam temere in nosmet legem sancimus iniquam!"

By your rule you say it is necessary never to hold any Catholic meeting for any Catholic purpose. During the four weeks that I am in New York, I read, every day, that John Cross preached the day before here, or there, or somewhere else. It is very well, I have nothing to say against it. But when John is everywhere, holding Romish Catholic meetings, he should be civil in speaking of Protestant meetings. That is not all. One month after reproving the meeting to sympathize with the Madiat, this same John called a meeting to sympathize with the exiled Archbishop of Bogota! This is the logic of John Cross of New York! Yes really! a meeting, purposely to sympathize with this Archbishop; purposely to present a gift to this victim of the government of New Granada; purposely to excite the Roman Catholics of New York to sympathize with the Roman Catholics of New Granada! The same kind of purpose precisely as that of the Madiat meeting! But there is a little difference in the merits of the cases; when the Protestants sympathized with the Madiat, they sympathized with two humble victims of the tyranny of the Romish Church; but, when John and his Romanists sympathized with the Archbishop of Bogota, their sympathy was given to an agitator, a traitor to his republican government.*

* I respect individuals, but have a right to speak of the public acts of public men. This Archbishop was expelled from New Granada,

Finally, John of New York reproaches Americans for not having also imported from England ragged schools; and says, "England, as an accompaniment of the emigration of her subjects, has not neglected to supply them with all the requisites for admission into ragged schools."

Yes; Irishmen in America need ragged schools; *not* because they are Irishmen, but because they are Romish Catholics. Ragged children do not generally belong to Protestants, but to Papists. Protestant England has done much to educate the ragged boys of Ireland; she has built for them the "Queen's Colleges;" but in vain, owing to Romish stupidity and bigotry; for these colleges have been opposed by Gregory, by Pius IX., and all the Romish episcopal hierarchy. She gives thirty thousand sterling pounds a year to support the College of Maynooth for the education of Irishmen as Romish priests, who show their gratitude by keeping the people in ignorance, slavery, and barbarity. Yes! it is desirable to have ragged schools in America, not for native Americans, but for Papist Irish.

This mitred man further dares to say in the public press, (his letter was to the Freeman, but I read it in a Protestant newspaper,) "You have not all liberty in your own country, and, therefore, you cannot dare to reproach Tuscany, &c." An axiom in logic will suffice to answer that, *adducere inconvenientis non est solvere argumentum*, "the adducing of an inconvenience does not solve the argument."

At last, this good John dares to suppose, (among Papists the Archiepiscopal supposition means certainty,) that Roman Catholics are not forbidden to read the Bible, and that the Madiai were, therefore, not condemned for that.

My authentic documents show that the first part of the accusation was against the Bible. John dares to quote my Italy, saying that, before the time of Martin Luther, there

because he sought to take from his government, and give to Rome, the right of naming parish-priests, a right belonging to the people from the earliest days of Christianity. New Granada now pays for her stupidity and bigotry in remaining Romish Catholic, and knows at last that republicanism and papacy can never exist together, that the President of a republic and a Popish nuncio cannot go together. And all central America is in the same condition; Nuncios, Concordats, Jesuits, are bad ingredients in a republican loaf.

was in Italy an Italian Bible, and afterwards the other version, namely, by Martini, Archbishop of Florence, highly eulogized by Pius VI. Oh, Jesuit Archbishop! Yes! Before Martin Luther we had in Italy a translation of the Bible—but, after a few years, the Council of Trent forbade the reading of the Bible in any vernacular language, so that, after a few years, this Italian translation was really useless. Martini made a translation, and Pius, as a private scholar, praised it; but, a few years after, the same Pius, in a general Bull, forbade its being read, without Popish notes and commentaries and the Latin text on the margin; and Pius VII., in a special Bull, names and forbids, on the same ground, the translation by the Archbishop Martini. Thus do the champions of Popery tell only *half* the truth, in order to deceive Roman Catholics and the American people.

God alone is just and infallible. He will not permit this man to make the people of this country believe that Romanists freely read the Word of God. Americans! do not mistake the mission of this man, and of all Jesuits; they are ever against the reading of God's Word. Beware for your Bible—guard well your Bible! Where there is no Bible, there is the Inquisition. Remember that on the day when America loses her Bible, on the same day America herself is lost forever!

LECTURE X.

THE PRESENT WAR OF POPERY AGAINST PROTESTANTISM.

I BEGIN with that made directly by Romish Catholics ;— I shall then prove that it is promoted by Protestant allies. The general proposition that Popery has always been at war with Protestantism, needs no proof ; for History establishes it. I, therefore, come at once to the present war.

This truth should be always before the Protestant mind, —Popery cannot change. While it remains Popery, it must war upon Protestantism ; to-day, for the Romish Church the alternative is simple,—“ Popery—or the Gospel.” Hence her great kindness in trying, at the present time, to convert to the true faith those blind heretics, the Protestants of England and America.* Now, Protestants are sometimes very hard ; the Protestant faith, as belonging to hell, is stubborn ; so, it is necessary to have miracles at hand.†

* There is at Rome a yearly festival of eight days, devoted to prayers for the conversion of all mankind to Popery. In Florence and Lucca, and many other places, the Virgin Mary is prayed to, to convert heretics, especially those of England and America. In France, among those very Christian people of France, the holy people of the holy Voltaire, and the holy Diderot, a congregation was instituted some years ago, entitled, “To the Sacred Heart of the Immaculate Virgin Mary,” for the conversion of all Protestants, especially those of England, and also of your very heretical America. Thus you perceive all Papists are engaged in your conversion. You are children of the devil ; it is the care of the Romish Church to take you, against your will, out of his clutches, hoist you on her own back, and carry you off to Rome. You see you are bound to be very grateful to Pope and Popery.

† St. Paul says miracles are for unbelievers ; accordingly, not only in the present century, but in the present year, during last Lent, some were performed in Italy. In my Lecture on Relics and Images I

The official Neapolitan newspaper records some which happened lately at Bari and Andria, two towns in that kingdom, to confound the obstinacy of heretics. In Bari, one of the thorns of the crown of Christ is worshipped. On Good Friday, the 25th of March last, this thorn, (which for centuries has always dropped blood when Good Friday fell on the 25th of March,) in the presence of a large congregation, the governor, the bishop, a colonel of the army, a captain of police, and all the magistrates of the town, *mirabile dictu!* dropped some dozen drops of clear and fresh blood, the blood of our Divine Saviour! Penetrated by such a miracle, all present answered with tears and compunction of soul.

But the nearest town, called Andria, also possessed a thorn from the crown of Christ; and this too, before the bishop, the vice-governor, and the police of the town, shed some dozen drops of the blood of our Saviour. Thus there is a rivalry between those thorns. One of them cannot perform a miracle without exciting a similar miracle in the next at hand. Italy, by this time, must be dry of the blood of Christ! The Neapolitan government and the Romish hierarchy cried out "the hand of God! the finger of the All-powerful! shown to confound infidels and heretics; to prove to Protestants that the Popish Church is the only true Church of Christ."

Do you believe in these miracles? I do not. The explanation is easy; we have in Italy numbers of adroit artists, who can make you any species of thorn, and contrive it to work any kind of miracle.* It is thus that the blood of Christ now flows in Andria and Bari.† Heretics! if

mentioned how we have thousands of the true thorns belonging to the crown placed on the head of Christ in the prætorium of Pilate. I hinted that I feared they were only common thorns, and now their own conduct shows it,—for I learn from the newspapers that two of them engaged in a kind of battle, fighting to see which would perform the best miracle before the Neapolitan population.

* Have you seen a *prestigiator*, or magician, who, by machinery and slight of hand, can do the most surprising tricks? This is our case. These thorns are filled with fictitious blood, prepared some time before—the whole miracle is a little chemical experiment.

† To whom does this blood belong? To Christ! "Oh! it is the identical blood of Christ." Of what Christ! the Christ of the Chris-

you remain obstinate after so astounding a miracle, it is a sign that the hand of God is no more extended over you to convert you !

This is an illustration of the moral and spiritual agencies which the Church of Rome employs for the conversion of Protestants. But she uses other means than the miraculous. Everywhere that she can, especially in Europe, she persecutes the doctrines and the missionaries of Protestantism.*

"Well," Americans may say, "these things are all very good for us to hear; but have you any proofs of this war being waged in America?"

It is not very hard to prove it. I find in America a Romish hierarchy, which exercises a very great influence even over the minds of many, many Protestants. The war

tian, or of the Papist? My argument about the milk of the Virgin Mary applies here. Christ is now in Heaven, a glorified body, from which nothing can be taken, and which, therefore, cannot yield blood. Besides, blood cannot come except from a wound—a wound cannot be received without suffering—but, a glorified body cannot suffer, and, therefore, cannot yield blood. This, then, is not the fresh and clear blood of Christ. "Oh! but it is the blood of Christ which flowed during His coronation in the prætorium of Pilate." I answer, are these certainly some of the thorns which were in the crown? Did they touch His flesh? Were they saturated with His blood? After Christ's resurrection, when He took with Him all his body, flesh and blood, did some of His blood remain in these thorns? Even suppose one of these thorns had imbibed some of His blood, can it now, every ten years, distil dozens and dozens of drops of the same blood?

* They were persecuted in Austria, and their bibles expelled from Vienna. They were more severely persecuted in Hungary, and personally driven out of it. They were persecuted in France, where now any one can oppose Protestant meetings and regular Protestant services. Many thousand of Protestants, learned teachers, were driven from the French schools to please the new Jesuitical government; and at the present day, many and many oppressed men are found in France, especially among the preachers of Protestantism. What is extraordinary to tell, even in Prussia, the best Protestant government on the continent of Europe, the Jesuits, being tolerated, began to be intolerant against their own Protestant masters and supporters; their first work there is to trouble Protestants in their own faith. In my last lecture, speaking of the Madiari, I showed what this war is in Italy. Another instance. There is now in Florence a young man, named Garducci, imprisoned, and probably condemned to remain so for three years, without any trial, whose only crime was having and reading the Bible.

in America is conducted on two or three leading principles. The first is to load with ignominy all enemies,* by public and private slander, by inuendo, until the public condemn on supposition. This is no little persecution; and the good Rome gains by it, is to destroy the credibility of those men who speak practically against the system they have abandoned, by removing public confidence in their characters. Another leading principle is always to oppose free discussion. When a Papist speaks against Protestantism, the Romanists exclaim, "oh, he is right! Hughes is right!" But if a Protestant speaks against Popery, the cry everywhere in America is, "this is a crusade against Roman Catholics; this is to excite citizen against citizen! Oh, oh!"† The last capital point in Romish tactics is to insult and brave public opinion. There is a proverb which says, "show yourself fearful, and you will be overthrown; show yourself fearless, and you will be master of the field." The Popish clergy brave public Protestant opinion; they curse some practices, but practise what they have cursed.‡

* I have already noticed how Protestants deal with a convert to the Romish Church; they mention his conversion once or twice, and then drop the subject. When the public press noticed the conversion of Bishop Ives to Popery, all that was said was, "he is an insane little fellow," and there it stopped. Protestantism does not need to attack the private characters of those who leave it. But when a Romanist becomes a Protestant, persecution does not rest as long as he lives; persecution not alone of his new doctrines, practice, and speech, but of his private character; and that by the basest means.

† That is the Jesuitical manner of waging war; and even Protestants say, "the appearance of this man is a dreadful thing; his mouth must be closed; go, go from America! and leave us sleeping." Thus say Protestants, and Papists laugh at them; that is a fact. I have already adverted to John of New York's preaching upon the decline of Protestantism: the decline of Protestantism! that is, the rise of Popery.

‡ I adverted to the meeting in favor of the Archbishop of Bogota. I read this morning of a second, to present him with a costly ring, set with diamonds and rubies. Very good! freedom for all in free America! But freedom for Protestants too! What right has Archbishop Hughes to calumniate them, and cover them with ignominy on account of the meeting in favor of the Madiai? These were harmless persons: even the prosecution allowed that they never disturbed the peace of Tuscany; but the Archbishop of Bogota did try to disturb the peace of his country, by exciting the people against their

The Romanists have many other effective modes of carrying on war; among the rest, the nunneries transplanted from Europe into America.* The nuns are such favorites in America! Why? "Because they are all ladies of high rank—princesses, dutchesses, marchionesses, baronesses, countesses, and so forth."† Well; let that pass; but, what do these ladies in America? "Oh! they are for the spread of education." Do not tell me of the spread of education—tell me of the spread of *protestant education*. Do they come to give *that*? "But they speak and teach so well the French language—it is so beautiful and necessary a language!" Do you teach your daughters the French language, or the language of the gospel? Ah! when your children speak the French language beautifully, they will pray badly out of a Protestant prayer-book. "Oh! all discussion is forbidden among the pupils; therefore there is no danger for the young Protestant heart among the Ladies of the Sacred Heart of Jesus."‡ But discussion is not for-

government. Let us say, he acted conscientiously; I respect conscience; but when a man cannot obey the true and natural government of his country, he should remove himself from her, instead of plotting against her peace. This maxim must be applied to the Archbishop of Turin, Franzoni; and the Archbishop of Cagliari, Marangieu, who so treacherously attempted to overthrow Piedmontese liberty. But when one of these mitred men succeeds in his treason, he is called a champion; when he fails, a victim and a martyr. Hence their impertinence.

* All those Sisters of Mercy, of Charity, belonging directly or indirectly to the Society of Jesus, have the secret mission to overthrow Protestantism, as they best can. But the captains of that fair army are the Ladies of the Sacred Heart of Jesus. The Ladies of the Sacred Heart of Jesus! I respect ladies. I wish to prostrate myself to the dust for ladies—but not for the Ladies of the Sacred Heart of Jesus, because I know, from the gospel, that Jesus, and the heart of Jesus, had no ladies at all.

† You Americans are sometimes curious people. I know in Italy some respectable, but not titled, ladies, who are Ladies of the Sacred Heart; but suppose they were all princesses, dutchesses, marchionesses and the rest, you, republicans, do you like princesses, dutchesses, marchionesses, baronesses and countesses? This is a very new kind of republicanism to me; especially to day, when you call yourselves democratic republicans. To me this looks like a little inconsistency.

‡ Do you kindly and blindly believe this? It is a little more than Yankee simplicity. You will say, "the pupils really cannot and do not discuss." Do you know why? Because Jesuits and Ladies of the

bidden between mistresses and pupils; thus you leave your daughters in the hands of the devil—in a beautiful form, but still the devil. The Bible tells how twenty-four thousand of the sons of Israel, tempted by the daughters of Midian to sacrifice to Baalpeor, were punished with death by a plague for having yielded to the fascination. In the Convents of the Sacred Heart of Jesus all kinds of fascination are used; the vanity of the young girls is assailed; the Protestant pupil is always flattered, always preferred; her faults are easily pardoned, that her heart may be gained; and in many instances, in the old and new continent, Protestant girls have become Romanists, won over merely by the seductions of their individual mistresses. Beware for the faith of your daughters who are educated by the Ladies the Sacred Heart of Jesus!*

If, in a few years, the Jesuitesses have succeeded in converting many dozens of the daughters of the best families in America, is not this the beginning of the war against Protestantism? It is judiciously commenced in the upper classes, because these invariably influence the others.

I do not now address those sleeping Americans who say, "we desire for our daughters a fine education, painting, music, French, that is all." These daughters will cover your home with ignominy; better had you given them, in-

Sacred Heart, fear such discussion; because a little Protestant girl, with her Bible in her hand, can confute not only her fellow-pupils, but in many instances, her teachers. Discussion is prohibited, to prevent Roman Catholic girls becoming Protestant.

* Will nuns educate to Protestantism? Oh, be not blind! In the Jesuit College of Friburg, in Switzerland, Romanists and Protestants were educated together—but only to make proselytes of the latter. I am persuaded that, to avoid bringing discredit on the Convents of the Sacred Heart in New York and in America, some Protestant girls who have secretly become Romanists, swear, when leaving the convent, to conceal their conversion, to seem Protestants among Protestants, until the day come when they can avow the change. This is no new practice. I speak for the credit of the convent in New York, in order that it may not be deserted by Protestant girls. This morning I read in a good Protestant paper, the *Express*, a little paragraph from the *Freeman*, which says that your State-Schools are all either Protestant or Infidel. What will you say of schools of nuns, monks, and Jesuits? Will you not call them schools for teaching all kinds of Popish practices?

stead of music and French, the education of Christianity and domestic duty. I do not speak either to some pseudo-politicians who send their daughters to the Ladies of the Sacred Heart, in order to obtain the votes at the disposal of Archbishop Hughes. I speak now to good Protestant parents who do not know the dangers which menace their poor and dear daughters. Protestants, good Protestants, strong Protestants, American Protestants, who now have your daughters with the Ladies of the Sacred Heart to be educated, take away your daughters from the Ladies of the Sacred Heart; or else they will return to your houses, speaking French well, but knowing nothing, nothing of Protestant faith and practice. While it is yet time, take your daughters away, give them a good Protestant American education. If you will have a French education, your cities afford ample facilities. You are the foremost people on earth for speculation; you speculate in all kinds of things in this world; why not speculate in good education? Instead of paying the Ladies of the Sacred Heart, why not have in your country (as they have in Italy and in London) some Protestant French ladies of Paris, Montpellier, or Savoy, who can impart the best French education without imparting along with it Romanism? For you, I fear these ladies of the Sacred Heart. They are too fine; their fineness is too tempting for the good, simple-hearted American people. The education they give is bad; all the worse, because they are counselled and directed by Jesuit Father-Confessors; an education flowing from a Jesuitical source, is the worst this world can afford.*

* Jesuits war openly, when they dare. I, who saw their hostility in Ireland to the State-Colleges, am not surprised at their opposition here to the Public Schools. The Chicago Tablet (a good name, the same as the Dublin paper,) has a long article against your State-Schools; they are accused by all the Romish hierarchy of the United States, because, says the article, Saint Peter (poor Saint Peter!) spoke against the American Schools. Saint Peter, who tried to enlighten all mankind, is now quoted as the promoter of ignorance among the people! Read the article in the Journal of Commerce, and you will see that Papists say openly they are the Schools of the Devil, and that it is better to have their children grow up hewers of wood and drawers of water than have them learn reading, writing, and accounts, in such schools. Yes; they desire in America a blind

"Oh! you call on persons to remove their children from the Schools of the Sacred Heart; and yet you censure Roman Catholics for not sending their children to the State-Schools!" The cases are widely different; a secret convent, surrounded by mystery, and your Public Schools, in which the wisdom of the Legislature takes care to avoid anything that might offend the most sensitive Roman Catholic. It is an insult to the community to say that it is better to remain ignorant than be educated in your American State-Schools.

To come to the second general head of this discourse; I do not so much fear the Jesuit from Europe as the American Jesuit; not so much the Roman Catholic, as the Protestant Jesuit; not so much the Jesuit of Rome, as the Jesuit of Oxford; not so much the Jesuit of Ignatius Loyola as the Jesuit of Dr. Pusey.

"What is Dr. Pusey," ask some; "and what is Puseyism?" Puseyism is Romanism under a mask; Dr. Pusey is a very learned man, one of the chief professors in the University of Oxford. Quite true! Outside you see the Oxonian toga of Dr. Pusey, perfectly correct; but let him throw it open, and inside—oh, shocking sight!—you see a nest of hissing snakes ready to spread their venom over all the Protestant world! The appearance is Protestant—the substance Romish; his chapel appears Protestant, but it has a Popish altar; the pulpit is Protestant, the sermon Papist; the Bible is Protestant, but with Papist maxims; the liturgy is Protestant, but the candlesticks are Popish; the white dresses, the flowers, the incense, the genuflexions, the holy water, all, all are Popish; everything is Papist, save the name, the honor, the standing in society, and the money. Shame, shame on the man and the congregation that think one thing and practise another! Come before me as Romanists, and I will respect you in your Popish faith; but to be in appearance Protestant and in heart Romanist, is a devilish way; be all Papist or all Protestant! Half and half in religion is a very bad and

and ignorant population, because it is out of such that the slaves of Rome can best be manufactured. But as the Jesuits failed in Cincinnati and (nearly did) in Baltimore, they will also fail in New York, as to these Schools, against which they write such articles in order to create public rage.

disgusting thing—Puseyism is the first step to Romanism.*

It is a hard thing to say, but true, (and the true Protestant will admit it,) the devil and women league for the subversion of Protestantism. When the devil tempted Eve, he did not dare to appear as a devil, with two long horns, a great long tail, and claws upon his hands; no, he came as a beautiful animal, a fine serpent. Eve was pleased—the apple eaten—and poor Adam tempted in his turn; so sin entered the world. And thus the Romish Church is the devil, now transubstantiated into Dr. Pusey. He does not appear as a real Roman Catholic devil; he conceals himself under a beautiful appearance—white dresses, genuflexions, imposing ceremonies, flowers, perfume of incense, music, fine plate. Ladies are excitable; they are pleased with the flowers, the incense, and the rest, which are much prettier than the black, Protestant dress, and simple worship; so they join the Puseyite congregation. Husbands and fathers, in order to please the ladies, follow; the congregation is enlarged, especially by accessions from high society; and thus, finally, Popery is introduced. The tempting devil is Dr. Pusey, and women support this Popish devil in your country.

Puseyism is only an exotic flower; it belongs to a great family, called, in spiritual-botanical language, Tractarianism.† Perhaps Tractarianism was a good thing while it kept within its proper limits, namely, to spread biblical tracts among the people; but when it outstepped these, it became as bad as Popery and Papacy. I speak from practical knowledge. The best supporters of Popery and Pius IX. in England were not Cullen, McHale, Cahill, Wilber-

* I am hard on this point, for I know that Puseyism is the novitiate for the Church of Rome; used by the Jesuits, because to effect open apostasy from the Protestant faith is too difficult. My mission being, under God's blessing, against Romanism, must be also, and everywhere, against Puseyism.

† Tractarianism is the father of Puseyism, and Puseyism is the brother of Jesuitism. More than that. The Jesuits are serpents, and the true Puseyites are serpentesses; and between them is the fatal marriage which produces snakes t are to poison pure Protestant truth all over the world.

force, Wiseman, and the rest; one of the greatest allies of Pius IX. and Popery, especially at the time of the Papal aggression in England, was the Protestant Bishop of Exeter, because he was a pure Tractarian.* Beware then, of Tractarianism; if I hear people say, as in England, "we are in perfect rule with our liturgy, our ceremonies, and our prayer-books," I answer, "Oh! watch your practices, to prevent Popery from entering into the bosom of the Protestant faith."†

Saint Paul says, a little leaven corrupts the whole mass. These people say they have an apology for what they do in their liturgies, ceremonies, and prayer-book; but Protestants,—watch! examine your prayer-book, and, if you find in it anything in name or practice similar to Romanism, take that thing away and correct your prayer-book, because that little leaven may corrupt the whole of your Protestant faith.‡ Remember this great and glorious maxim—the

* Popes and Popery are very fond of Tractarianism, and I speak loudly against it, because it is even worse than Puseyism, as a passage to the Popish church. Every day, in the great book of the daily news, you read of this or that bishop, priest, or layman, becoming a Romanist; turn back a few pages, go to the title, and you will see, "book of Tractarianism and Puseyism." My wonder is that these things are not more general; but they are prudently arranged; a few years more and we shall witness the greater *eclat* of a general conversion.

† In London I lived between two Tractarian fires, namely, the parish priest of Soho, and the minister of Portland street Chapel, who in a few months sent eleven of his curates to Cardinal Wiseman to become Romish priests. Will you call this minister a good Protestant parish priest? He was a Tractarian, but only in name, Papist in all else. The parish-priest of Soho Square Chapel, introduced all kinds of exterior Popish worship; and, when reproved, replied, "The Roman Catholic Church uses such beautiful things! Why should the Protestant Church deprive itself of so many beauties to attract people?" I answer—the Romish Church needs such objects to allure, because it is a Pagan Church; the Protestant does not, because it is a Christian, spiritual Church.

‡ As I am acquainted with Romish liturgies and nomenclature, I will say to you, if you have a Protestant lent, ember-days, fasting days, eves of the apostles, names of many saints, St. Patrick, St. Denis, St. Dunstan, and so forth; if you have Candlemas day, and Michaelmas day, the same funeral services, the same form of baptism, and confirmation; and, what is worse, in the communion the very same liturgy, order, and words of Papist collects and Popish mass,

Protestant faith is not liturgies, ceremonies, a name—it is the Gospel of Christ, the faith of Christ.* As in the Gospel Saint Paul spiritually says, “Abba ! Father !” so can Baptists, Methodists, Presbyterians, Dutch Reformed, all Protestant denominations, say, Abba ! Father ! But Tractarians, Puseyites, and Papists cannot say this, because they are people of ceremonies and liturgies, people of exterior worship, not of spirit and of truth ; people of passive obedience, substituting human authority and the Church, for the Bible and the Bible alone.

Now, if these are the Protestant allies of Popery in its present war against Protestantism, in this the last and practical part of my Lecture, I shall say something about others who help Papists in the same war. I find some who speak not alone in behalf of the *freedom*, but also for the *privileges* of Romanists in America.† Some morbid Protestants, to please Romanists, exclude from your State-Schools the reading of the Bible. Protestants—Protestants ! what are you without the Bible ? Papists ! And when you exclude that Sacred Volume from your National Schools, you convert them into real Popish Schools. Prove to me that the Bible is a forbidden book, a blasphemous book, an indecent book, a book that corrupts the morals of the young boy or girl, and then I will join with you in excluding it. But if it alone supplies the food of our souls, if it be the only book in accordance with the Law of God, if it alone can make good Christians, good republicans, and

and many other things according to the Romish practice ; I say to you, it is better to change the name and call this book what it really is, a Popish prayer-book, thus maintaining in its purity the Protestant faith, than to incur the danger of losing that faith by introducing among Protestant ceremonies, liturgies and practice, some things which belong to Popery alone.

* Guard against admitting among you, (as in England,) the nuns of Mrs. Sellow, the Auricular Confession of the Rev. Prime, and the disgusting penances supported by Bishop Philpotts, and saying that these are according to the Protestant prayer-book and liturgy. If really according, then English Protestantism is on the eve of Romanizing ; if not, why tolerate such intrusions and such supporters !

† I have already adverted to certain politicians, and some newspapers, (some, not all,) who aid Romish pretensions. Remember what I said in my first course of Lectures about your State-Schools.

a free people, oh, do not exclude the Bible from those Schools where your tender children receive their first impressions for good or for evil.*

People say that, when we preach so loudly against some Roman Catholic pretensions in your country, we open a crusade against the Catholics, and commit a crime. Now, hear me! If, twenty or thirty years ago, I or others had come into your country, and preached against the Romish system as I do to-day, to me or others that might be imputed as a crime; because then the Papists in your country were quiet, were generally native Americans; it would have been a crime, as exciting native Americans against native Americans. But now, after so many hundreds of Jesuits have come into America from Europe, when so many hundreds of thousands of Romish immigrants pour into this country, it is no longer a crime to preach so, but a duty; and the crime would be the omission of such preaching. Americans understand arithmetic, and value their dollars; it would be well they should have some statistics which may yet bear powerfully on the latter subject. At what rate do Jesuits come into America? Only between 1836 and 1843 you have an increase of nearly four hundred priests and twenty bishops; within the last ten years you have an increase of not less than eight hundred priests and other fifteen bishops. Twenty years ago there were in America only two hundred thousand Catholics; their number is now stated at nearly two millions. ✓

This immigration is from '47 or '48, namely, in six years. Go on at the same ratio, and, in ten years more, you will have not less than four thousand Romish priests, and more than five millions of Romanists! Yes! go on, sleepily, tranquilly, "tolerantly," and these Romanists, who already

* If the Papists say, "With the Bible we cannot send our children to the State-Schools," then you can frankly and fearlessly engage in war with Archbishops, Bishops, Jesuits, and leaders of the Papists, by challenging them to prove the corruption of the Protestant Bible. Then you can meet together and correct your translation in common sense, true Christian sense, and according to the original text of the book of God; and then you can say to the Papists, if you are true Christian people, you cannot now exclude the Word of God and the Gospel of Christ from your Schools. Thus you will triumph over all difficulties.

have so much influence in Baltimore, Hartford, Providence, Cincinnati, Detroit, Milwaukee, Pittsburg, and many other towns, what will they be in ten or twenty years? Alas, then, for America! for then will Romish pretensions rise as high here, as they now rise in England, and Prussia, and Holland; rise till they overwhelm all civil and religious freedom. Alas, then, for the America of to-day! Alas, for her dreams of annexing to her territory, and vivifying by her laws and her liberty, some neighboring countries which now lie under the lethargy of the Romish yoke! When the legislative power of this country shall be balanced between Romanists and Protestants, farewell to the greatness, farewell to the glory, farewell to the liberty, of your Protestant America!

"Tolerance! tolerance!!" say some quiet, pious, tranquil people, belonging especially to the Oxford "species." "Tolerance! charity!! We all are sister Churches! tolerance!"

Tolerance is a very good virtue. I have always preached it in my dear country, and I always will in yours; but, I desire that it may be equal, that it may be on both sides. When I find the Protestants all tolerance, and the Romanists all intolerance, I perceive much danger for the tolerant.

If you see a madman, with a naked sword in his hand, rushing upon you or your children to kill you, will you, that you may be tolerant, open your breast to receive the blow? Will you, lest you should be blamed for intolerance, stand by and see him murder your dear children? No; the proper tolerance, the true charity, is to keep this man in a lunatic asylum, until he recover his lost mind.

The cases are the same. By history and by experience you know that Popery assails more than life, the life of the soul, conscience, freedom of thought and of worship; will you tolerate it, and be undone forever? Do, and your sons and their children will curse your names, as the Suicides of American freedom!

I repeat—Romanists are strong in this war, because they are united. In Italy we lost our crusade, because our forces were too much dispersed. Protestants, work together against the common enemy! You will find union opposed to you, meet it with union; but not a union in name alone,

let it be a real union of all Protestant denominations ! So will Pope and Popery fly from your dear country ; so will your American flag be always glorious and independent, the standard of civil and religious liberty, the beacon which lights to their last refuge the oppressed of Europe, the exiled from the land of despotism, the fleers from the abominations of Rome, from the very name of Pope and Popery.

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THE END.

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